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*The* OLD  
SAN GABRIEL MISSION

HISTORICAL NOTES TAKEN FROM OLD  
MANUSCRIPTS AND RECORDS ACCU-  
RATELY COMPILED AFTER DILIGENT  
RESEARCH BY

REV. EUGENE SUGRANES, C. M. F.



SAN GABRIEL, CALIFORNIA  
FEBRUARY SECOND  
1909

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Prelo mandari potest.

**Martinus Alsina**

Generalis Moderator.

Missione Sancti Gabrielis Archangeli, VII Kalendas Junii, anni  
MCMIX.

Nihil obstat.

**M. V. Richardson, C. M.**

Censor Deputatus.

Imprimatur.

**Thomas Jacobus**

Episcopus Montereyensis et Angelorum.

Civitate Angelorum, VI Idus Novembris, anni MCMIX.

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**T**O THE ELOQUENT SPEAKER,  
UNTIRING WORKER AND  
ARDENT CHURCHMAN,  
MY BELOVED BISHOP, THE  
RIGHT REV. THOMAS J. CONATY,  
D. D., WHO HAS DONE SO MUCH  
TOWARD THE PRESERVATION  
AND THE RESTORATION OF THE  
OLD MISSIONS, THIS LITTLE  
WORK IS RESPECTFULLY AND  
REVERENTLY DEDICATED.



Rt. Rev. Thomas J. Conaty, D. D., Bishop of  
Monterey and Los Angeles.

## INTRODUCTION

**T**HIS book, I believe, constitutes the most elaborate and complete history of the Mission San Gabriel that has yet appeared in print in a single volume. It is compiled from the mission records handed down by the Franciscans who built it and held possession of it until secularization and after. The facts herein set forth may, therefore, be relied on as being absolutely accurate.

The work of compiling and arranging and writing this work was done by a hand well worthy the task. Fr. Eugene Sugranes is eminently fitted by education, training and experience to be the historian of San Gabriel. Moreover, his whole nature and his sacred profession of the missionary priesthood and his nationality makes him a sure interpreter of mission history and tradition.

We may all rejoice that, after the wreck and ruin of the centuries, the Mission San Gabriel is still intact and in charge of those who are of the same blood and religion as the brown-robed Franciscans who founded and erected San Gabriel—those splendid men of the past who came to California with the immortal Junipero Serra to convert the savage from heathenism to the faith of Christ, and to make the desert blossom as the rose.

*John S. McGroarty.*

## Foreword

It was on February 9, 1909, under the venerable walls of the old San Gabriel Mission, that an imposing ceremony took place.

The illustrious Congregation of the Missionary Sons of the Immaculate Heart of Mary was formally installed, whereupon it took possession of this most sacred spot.

Since the time of the pioneer Franciscan Fathers there has never been witnessed a more imposing and a more touching scene than this. The Right Rev. Thomas J. Conaty, D. D., Bishop of the Diocese of Monterey and Los Angeles, in his indomitable zeal for the upbuilding of the Church in Southern California, knowing well their work and the missionary spirit wherewith the Sons of the Immaculate Heart of Mary are gifted, had the happy inspiration of placing one of the most valuable gems of his vast Diocese under their guardianship.

How well these Missionary Fathers have brought to realization the high ideals and the hopes of His Lordship is witnessed by the work accomplished.

At first the attention was given to the inside of this historic landmark of faith, the San Gabriel Mission Church. Then followed the consideration of a much needed new chapel for the more effectual accomplishment of the parochial duties.

These buildings, as well as the museum, the Fathers' new residence, etc., are to be finished in strict mission style. All the buildings and grounds will be arranged and laid out according to one great plan. In connection with all these improvements, there was but one thing wanting. This was a manual, brief, concise and picturesque, which would set forth the most interesting and worthy details of the San Gabriel Mission.

Since such a work would furnish valuable and accurate information to the legitimate curiosity of the tourist and edifying instruction to all lovers of our ancient glories, this need of satisfying the longing of a great many enthusiastic admirers and of helping the great patriotic work of restoration of the mission is the only apology for bringing forth this modest work.

What a debt of gratitude we owe to those sturdy pioneer

## FOREWORD

Fathers who scattered the first seeds of Christian civilization on this fertile soil!

We are not without feeling that this little work, in spite of our efforts to make it accurate and pleasing, will be found faulty in many places and in others not corresponding to the magnitude of its object.

However, should our feeble efforts, made under the restraint of limited energies and incomplete sources of information, help to make this work more efficient as well as to satisfy the worthy curiosity of the tourist, our sacrifices will be amply rewarded.

Would to God that this sacred spot, the old San Gabriel Mission, may in the near future be fully restored to its pristine moral and temporal grandeur and prosperity—thus becoming again, as ever was, the pride of her sisters.

Although with many misgivings as to the results, it has afforded us great pleasure to compile this work.

The author wishes to acknowledge the aid rendered by the various departments of the Los Angeles Public Library and the fatherly offices tendered by the Very Rev. Raymond Pratt, C. M. F., Provincial Superior\* of this California Province; the encouragement given by the Rev. Felix Zumarraga, C. M. F., Superior of the Mission,\*\* and by the Rev. Eustace Flamenco, C. M. F., the Administrator of the Mission.

The author is especially grateful to Father Andres Cervera, C. M. F., the Curator of the Museum, for his archeological suggestions and valuable assistance in perusing the documents, old books and manuscripts found in the archives of the mission.

On this date, February 9, 1909, the first anniversary of the installation of the missionaries in the old San Gabriel Mission, we offer to the public these souvenir historical notes.

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\*On April 19, 1909, Very Rev. Father Felix A. Cepeda, C. M. F., was elected Provincial Superior. Very Rev. Raymond Pratt, C. M. F., having finished his term of office, was then appointed Superior of the Missionary Sons of the Immaculate Heart of Mary in San Antonio, Texas, thus becoming Rector of the old historic San Fernando Cathedral of the same city.

\*\*On the occasion of the celebration of the last Provincial Chapter the Rev. Father Felix Zumarraga, C. M. F., was transferred to Mexico and the Rev. A. Resa, C. M. F., the former Rector of San Marcos, Texas, became Pastor at San Gabriel.



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**SAN GABRIEL CAMPANILE.**

This Belfry—the Franciscans' Most Typical Building Feature—is a True and Perennial Fount of Inspiration Wherefrom Streams of Melody and Sweetness Have Ever Flowed.

# The First Missions — those in Lower California, 1697-1768



WE cannot attempt to make this historical sketch and outline without paying a tribute of admiration to the self-sacrificing missionaries, the illustrious sons of the great patriarch, Ignatius De Loyola (Day-loh-yó-lah).

These missionaries under the leadership of Father John Salvatierra, S. J., (Sahl-vah-tieay-rrah) were the first faithful laborers in evangelizing Lower California.

We know that from the time of the most wonderful and immortal conquest of the kingdom of New Spain, Mexico, by Hernan Cortes (Air-nahng Kohr-tays) until these missionaries began their work many attempts had been made to christianize the inhabitants of California, yet none of them was crowned with success.

The providential man who was precursor to the greater conquests to be made by the Jesuit Fathers was Father Eusebio Kuhno (Ayoo-say-beeh Koo-noh), or Kuehn, or better Kino (Kee-noh), thus named by Vanegas in *Noticia de la California*. This man, whose heart was modeled after that of Saint Francis Xavier, followed in the steps of the great Apostle of the Oriental Indies.

Many difficulties beset his expedition of 1685. Despite discouragement at the failure of this expedition, the most interested and confident in the future success of the work was the Rev. Father Kuhno, a man of high culture, great natural ability and a profound sense of religion. Father Kuhno was remarkable for his piety, his zeal and indefatigable exertions on behalf of religion of which he eventually gave such remarkable proofs, as well as for his talent and natural endowments.\*

Twelve years later, 1697, the entire country was entrusted to the Jesuit Fathers, who toiled faithfully in the inhospitable fields of Lower California until 1768, when they were driven away by the storm of persecution.

Although the prime mover and the principal agent in bringing about the conversion of the people, Father Kuhno was not the immediate instrument in the hands of God for this purpose.

During the course of his travels, he was met by Rev. Father John Maria (Mah-ree-ah) Salvatierra, a man of like zeal and ability, of much experience in missionary life. Father John Salvatierra was then engaged as the visitor of the missions in Sinaloa (See-nah-loh-ah) and Sonora (Soh-noh-rah). One who knew him describes him thus: "He was of a strong, robust constitution, bearing

\*W. Gleason, *History of the Catholic Church in California*.

fatigue and hardship without affecting his health, judgment and prudence. His judgment and prudence had commanded the unanimous approbation of the Society for the high positions he had enjoyed. He was of the most endearing gentleness in discourse, had all the intrepidity and resolution requisite for beginning and conducting the greatest enterprises. The opinion of his wisdom and intellectual talent had gained for him universal esteem, which was heightened to veneration by his christian virtues.”\*

The difficulties having been removed, Father John Salvatierra started from Hiaqui (Ee-ah-kee) on October 10, 1697, with five soldiers, a corporal and three Indians. During the voyage some other Indians joined the crew. After a long, tedious journey, they finally landed at St. Denis Bay in Lower California on Saturday, October 19, 1697. They were welcomed by fifty Indians, who fell upon their knees and kissed the images of Our Lord Jesus Christ and His Blessed Mother.

On October 25, 1697, possession was taken in the name of His Majesty, the King of Spain, Philip V. Father Salvatierra sent then for Father Pieolo (Pee-koh-loh), soldiers and provisions.

It is not difficult to conjecture the trials and sufferings these first self-sacrificing missionaries endured during the first years of their apostolate and while they made their excursions to the interior, before the St. Xavier Mission was founded.\*

Father John Salvatierra, the Apostle of Baja (Bah-hah) California, full of merits and well purified by the crucial test of a long sickness, passed to his reward on Saturday, July 17, 1717.

The work thus happily begun and faithfully continued, was forwarded as different missions were founded until the scourge of persecution drove these faithful laborers from their field. “On the 3d of February, 1768, were lost to California the presence and the labors of that noble and devoted body of men who, during the comparatively short period of their missionary career, had converted the whole Lower California from Cape San Lucas (Loo-kahs) to the mouth of the Colorado (Koh-lo-rah-doh).”\*

During the sixty years that the Jesuits labored in California they founded eighteen missions, of which only fourteen existed in 1767. When they were exiled from California, the missions were left in charge of military officers called *comisionados* (koh-mee-see-oh-nah-dohs) who for a year mismanaged the temporalities, regardless of the rights of the Indians.

Over fifty-six members of the Society of Jesus were sent to the peninsula to work among the indolent Indians of the sterile and arid soil of the Baja California. Of these faithful laborers and zealous missionaries, sixteen, two as martyrs, died at their posts.

\*W. Gleason, History of the Catholic Church in California.

\*Fr. Juan de Ugarte, who managed the Pious Fund in Mexico and acted as procurator for the missionaries, resigned the Procuratorship and came to California in 1700. (Lower or Vieja (Vee-ay-hah) Calif.)

\*W. Gleason, History of the Catholic Church in California.



## CHAPTER II

### Early Life of the Apostle of Alta (Ahl-tah) California, 1713-1769

Our humble work would certainly be incomplete without prefacing it with a brief biographical sketch of the Apostle of Alta California.

The names and remembrances of all the missions of Upper California go hand in hand with those of Father Junipero (Hoo-nee-pay-roh) Serra (Say-rrah), O. F. M. This Apostle was born on November 24, 1713, in the village of Petra (Pay-trah) in the Island of Mallorca (Mahl-lyohrr-kah), Spain. His parents, Antonio (Ahng-toh-nie-oh) Serra and Margarita Ferrer (Fay-rrayrr), belonged to that modest class of people known as farmers. The name given him when he was christened on November 25, 1713, was Mignel (Mee-gayll) Jose (Hoh-say). He received confirmation on May 26, 1715, in the same parish church in which he was baptized. From his early days, he frequented the abode of the Franciscan Fathers who had a convent in his native town. The pious and christian parents of Serra, understanding the talent and knowing the vocation of their child, sent him to Palma (Pahl-mah), capital of the Kingdom of Mallorca, in order that he might receive the necessary education. On September 14, 1730, he entered the novitiate of the Franciscan Fathers, which he passed with extraordinary fervor and profit to himself. Having finished the year of probation, he made his profession in the convent of Jesus (Hay-soos) on September 15, 1731. On this occasion he took the name of Junipero on account of the devotion he always professed to Junipero, the saintly companion of St. Francis of Assisi, founder of the Franciscan Order. His proficiency in his studies was evidenced by the degrees of Lector and Doctor which were conferred upon him. From the midst of the applauses and triumphs of chair and pulpit, God called Father Serra to leave his parents, his brethren, his acquaintances and the country to be an Apostle to the Gentiles and to bring light to illumine those poor Indians who were sitting in the shadows and the darkness of paganism.

On August 28, 1749, Father Junipero Serra sailed from Cadiz (Kah-deeth), Spain, en route for America. The crossing from Cadiz to Vera Cruz (Vay-rah Krooth), Mexico, required ninety-nine days. The long, tiresome journey, together with a lack of the conveniences of modern times, afforded our Apostle a great many occasions for the exercise of patience, long endurance and manifestation of great zeal. The voyagers, after having witnessed many storms and having passed many dangers, encountered the severest one in the Gulf of Mexico. Having survived this hurricane which threatened their



Courtesies of Father Engelhardt

FATHER JUNIPERO SERRA, O. S. F., PRESIDENT AND FOUNDER OF  
THE MISSIONS OF UPPER CALIFORNIA.

"His life was gentle; and the elements so mixt in him that nature might stand  
up and say to all the world: This is a man."—Shakespeare.

ano 1778.?

J. Junipero Serra  
Presid.

lives, the company safely landed at Vera Cruz, Mexico, on December 7, 1749. Then came the long, tiresome journey on foot from the coast to the capital of Mexico.

On January 1, 1750, Father Junipero Serra entered the Apostolic College of San Fernando (Sahng Fayrr-nahng-doh), Mexico. When his superiors called for volunteers to evangelize the heathen Indians in Sierra Gorda (Sieay-rrah Gohrr-dah), Father Junipero offered himself for this work. It was while working among the heathen as well as among the christians at this place, that Father Junipero Serra exercised his most valuable talents and energies, thus preparing himself for greater conquests.

After the Jesuit Fathers were exiled from Lower California on June 25, 1767, the most excellent Lord Viceroy Marquis de Croix offered to San Fernando College, Mexico, the care of the missions of California. Accepting the offer, the San Fernando College, during the absence of Father Junipero Serra (he being engaged in his evangelical work) elected him president of this field. The guardian, Father Jose Garcia (Gahrr-thieah), therefore bade him to return to the college on July 12, 1767. After returning and submitting his report, he was commissioned to enter upon his duties as president. The prelate blessed them saying: "Go, Fathers, and dearly beloved brethren, with the blessing of God and of Our Holy Father, St. Francis, to labor in the mysterious vineyard of California which our Catholic Sovereign has confided to our care. Go with confidence along with your superior the Father Lector Junipero, whom I appoint president of you all and of all the missions. I need not say anything more than that you should obey him as you obey me; and now farewell and may God be with you."

Accordingly on July 14, 1767, in company with nine missionaries, Father Serra left the college for the new field of labor. To this number there were added nine from Sierra Gorda and two more from San Fernando College, who reached Tepic (Tay-peek) on December 31, 1767. On March 12, 1768, they left the mainland of Mexico, crossed the Gulf and arrived at Loreto (Loh-ray-toh) Mission on April 1, 1768. Upon arrival Father Junipero Serra distributed the missionaries among the various missions already founded by the Jesuit Fathers, he himself remaining in the Mission of Our Lady of Loreto.

On October 31, 1768, it was decided to found three missions in Upper California. These missions were to be established, one in San Diego (Sahng Dieay-goh), another in Monterey (Mohng-tay-rray-ee) and the third was to be dedicated to San Buenaventura (Sahng Booay-nah-vayng-too-rah). Then Father Junipero Serra appointed Father Palou (Pah-loh-oo) superior of the Lower California missions. Immediately four expeditions were planned, two by sea and the other two by land; the latter Father Junipero personally conducted.

That the reader may have a more thoroughly comprehensive idea of this historical outline it is well to mention that the conquest of

Upper California was undertaken under the sovereignty of Charles III, King of Spain; Viceroy of the Kingdom of New Spain, Mexico, Carlos Francisco Croix; General Visitor of the Kingdom, the most Excellent Lord Jose de Galvez (Gahl-vayth); Guardian of the College of San Fernando, Father Juan Andres (Hoo-ahng Ahng-drays); First Commander of the second land expedition and Governor of California, Gaspar de Portola (Gahs-pahrr day Pohr-toh-lah); Captain of Dragoons and Second Commander, Don Fernando Rivera Montcada (Rree-vay-rah Mohng-kah-dah), Captain of the Presidio. The expedition started from Loreto with Father Serra, on March 28, 1769, and traveled towards San Diego and Monterey.

We must now leave our hero on his journey to the land of sunshine and flowers, until we see him again engaged in the Apostolic work of founding and visiting the missions of Upper California.



## CHAPTER III

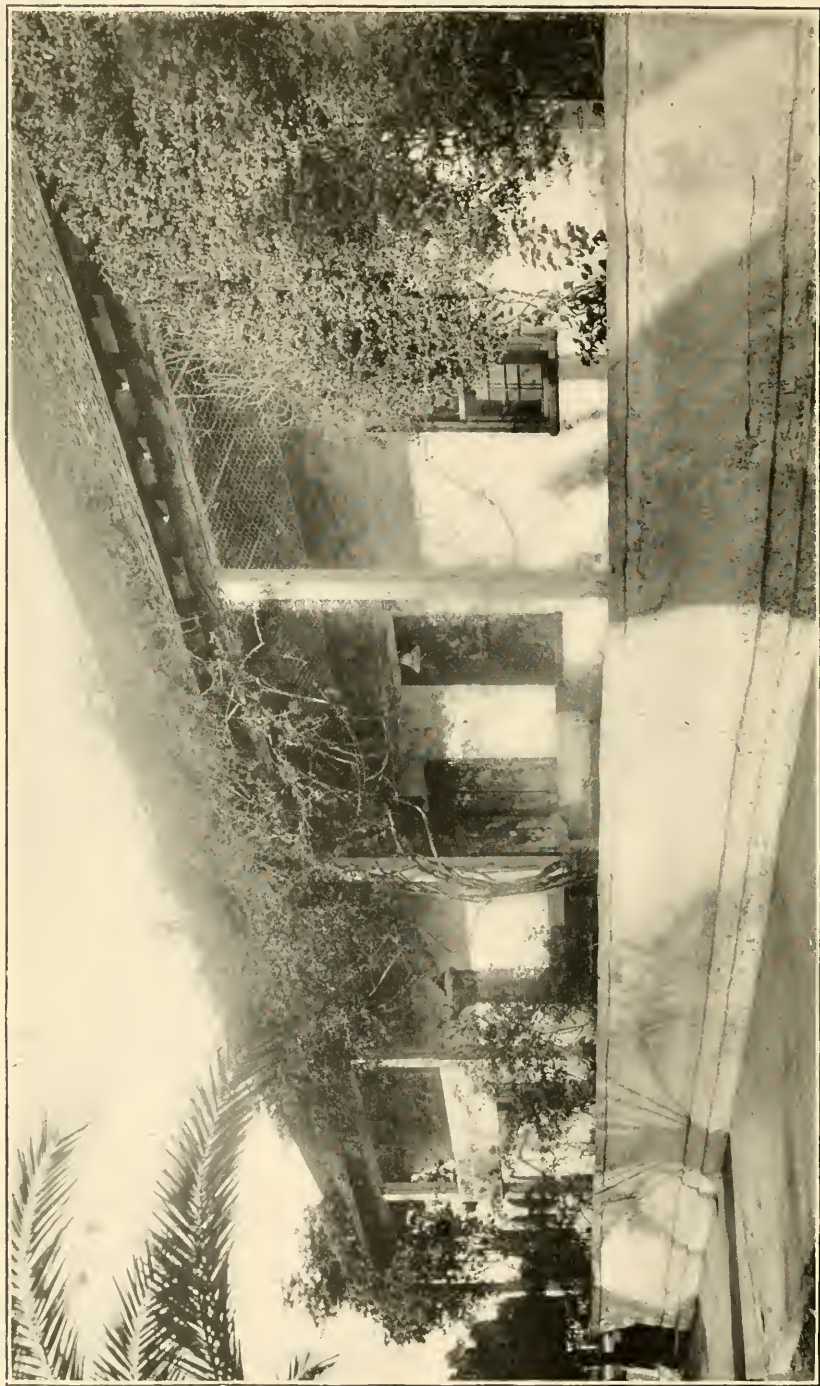
### Father Junipero Serra's First Work in Upper California, 1769-1771

That our kind, indulgent reader may have a thorough understanding of this Pilgrims' Shrine, the San Gabriel Mission (Sahng Gah-brie-ayll), it is well to take a glance at the three missions, established just prior to the founding of the San Gabriel Mission.

First of all was the San Diego Mission, founded on July 16, 1769. This is a memorable day to the Sons of the Iberic Peninsula because it is the one on which they celebrate the anniversary of the triumph of the cross over the Moorish crescent, on July 16, 1212. Moreover, the Catholic Universal Church on that day commemorates the glories of Our Lady of Mt. Carmel. Most appropriately, therefore, on that day, the cross was first planted on this blessed paradise, the land of heart's desire, under the protection of the Mother of God. Father Junipero Serra, having sung the Mass, blessed the cross. Then the hymn, Veni Creator (Vay-nee Cray-ah-tohrr), was intoned, and the other ceremonies usually observed at the founding of the missions were held, dedicating the mission to San Diego de Alcala (Ahl-kah-lah). Oh, what beautiful scenes were witnessed as the Indians approached and were kindly received by the Fathers, and were converted to the faith of Our Lord Jesus Christ! It is quite interesting to note that the Indians at San Diego, when the Fathers first landed there, would not receive any food, as Father Palou candidly says in his "Vida del Ven. Padre Junipero Serra." "If perchance any Father should put a piece of candy into the mouth of an Indian, he would then spit it out as though it were poison." The sickness that spread among the members of the first expedition was attributed by the Indians to their victuals, thus they remained confirmed in their superstition. "This was a special providence of God," proceeds Father Palou, "because, had the Indians accepted the food offered them, the whole expedition would soon have been stripped of supplies and rendered helpless."

The second mission founded in Upper California was the San Carlos Mission in Monterey. No one can better describe it than the Ven. Father Junipero Serra does in his letter to Father Palou:

"My Dear Friend: On May 31st, after a tedious and perilous voyage of a month and a half, the packet boat, San Antonio, commanded by Captain Don Juan Perez (Dohng Hoo-ahng Pay-rayth), anchored in the bay of Monterey, unchanged since the expedition of Don Sebastian Vizcaino (Dohng Say-bahs-tieahng Veeth-kah-ee-noh) in the year 1603. Our joy increased still more when, on the great feast of Pentecost, June 3d, close by the same shore and under the same oak tree where the Fathers of Vizcaino's expedition had cele-



**OLD MISSION HOUSE.**

In This Historical Building—Converted Into a Museum—the Old Relics, Paintings, Vestments, Books and Genuine Mission Indian Craft Are Kept and Displayed.

brated, we built an altar, and a bell having been rung and the hymn *Veni Creator* intoned, we erected and consecrated a large cross and unfurled the royal standard, after which I sang the first Mass which is known to have been sung at this point since 1603. I preached during the Mass and at its conclusion we sang the *Salve Regina* before a lovely image of Our Blessed Lady. Our celebration terminated with the singing of the *Te Deum*, after which the officers took possession of the land in the name of the King of Spain. During the celebration a salute of many cannons was fired from the ship. To God alone be honor and glory!

“Mission of San Carlos, Monterey, June 13th, Feast of St. Anthony of Padua, 1770.”\*

The heart of Father Junipero Serra was burning with zeal for the salvation of souls and thus he was anxious to accomplish the establishing of the third mission. Therefore he took with him two missionaries and a necessary guard of soldiers and provisions. They proceeded southward from San Carlos Mission till they reached the beautiful spot which, being thickly covered with oak trees, was called *Los Robles* (*Lohs Roh-blays*). This was the place selected for the mission which they called *San Antonio*. The expedition ended, the mules were unloaded and the bell was hung from a limb of an oak tree. Then Father Junipero Serra, seizing the rope, began ringing the bell and at the same time shouting in strains of enthusiasm, “O Indians, come, come! Come to the Holy Church, come, come to receive the faith of Jesus Christ.” The site of the church was chosen and a large cross was made, and both were blessed. On July 14, 1771, Father Junipero Serra celebrated the first Mass in honor of St. Anthony, the patron of the mission. When, after the first gospel, he turned to preach, he discovered an Indian among his number whom after Mass he called and treated with the greatest kindness and warmest welcome. This Indian was the instrument for bringing others to the mission. At once Father Junipero Serra gave orders to build the church, the Fathers’ residence and the garrison for the soldiers. While the Indians showed at first such a mistrust in accepting any food, yet they were extremely fond of clothing and trinkets; so much so that many times they gave trouble to the Fathers by stealing these, as it often happened in San Diego.

\*Palou—Vida del V. P. Junipero Serra.





**SOUTHWEST MAIN ENTRANCE.**

In This Beautiful Section of the Mission Church the Conquering Spaniard Showed in an Eminent Degree His Peerless Artistic Taste.

## CHAPTER IV

### Preliminaries to the Founding of San Gabriel Mission, 1770-1771

At the request of Father Junipero Serra in his letter to the Viceroy, Marquis de la Croix, thirty missionaries were sent from San Fernando College, Mexico, to California. The packet boat, San Carlos, took twenty Fathers to Loreto, Lower California, whilst the San Antonio was to bring ten to Monterey, Upper California. The names of the Fathers sent to Monterey were: Antonio Paterna (Ahng-toh-nieoh Pah-tayr-nah), Buenaventura Sitjar (Booay-nah-vayng-too-rah Seet-jahr), Luis Jaime or Jaume (Loo-ees Hah-ee-may or Jah-oo-may), Miguel Pieras (Mee-gayl Pee-ay-rahs), Pedro Benito Cambon (Paydroh Bey-nee-toh Kahm-bohng), Domingo Juncosa (Doh-meeng-goh Hoong-koh-sah), Francisco Dumetz (Frahng-ees-koh Doo-mayts), Jose Cavaller (Hoh-say Kah-vahl-lyayr), Angel Somera (Ahng-hayl Soh-may-rah), Antonio Cruzado (Ahng-toh-nee-oh Croo-thah-doh). These Fathers left Mexico in October, 1770, yet they sailed for California on January 2, 1771. The cause of the delay was their stopping on account of sickness at Tepic.

The ten Fathers intended for Upper California arrived at San Diego on March 12, 1771, after fifty-two days of tiresome voyage. The captain having left part of the freight at this place, they embarked on April 14, 1771, and arrived in Monterey on May 21, 1771, where they were to receive instructions from their Superior, Father Junipero Serra.

Here the heart of the Apostle was enlarged and filled with joy at the sight of so many new and valiant missionaries. The great festival of Corpus Christi (Koahr-poos) which this year fell on St. Ferdinand's day, May 30, 1771, was celebrated with unusual solemnity. They had a solemn high Mass with deacon and sub-deacon, sermon and procession with twelve priests.

The two Fathers in charge of the San Diego Mission, on account of sickness, retired to Lower California. In their stead, there were appointed the Reverend Fathers Francisco Dumetz and Luis Jaime. The Fathers Antonio Paterna and Antonio Cruzado, were intended for the San Buenaventura Mission, not yet founded. For the founding of the San Gabriel Mission, the Reverend Fathers Angel Somera and Pedro Benito Cambon were selected.

On July 7, 1771, the six Fathers for the southern missions sailed from Monterey to San Diego in the packet boat, San Antonio, under the protection of Pedro Fages (Pay-droh Fah-hays), lieutenant, recently promoted to captain on the occasion of the retirement of the captain, Fernando Rivera. After eight days, they safely arrived at San Diego on July 14, 1771. They found the Fathers here without

special news. Those destined to administer at San Diego at once took possession of that mission and, availing themselves of their leave, the sick ones embarked in the packet boat, San Antonio, which left on July 21, 1771, for San Blas (Sahng Blahs). The other Fathers, as soon as the packet boat left, began to arrange affairs for the founding of the new missions. On account of the desertion of ten soldiers, when they were prepared to start out for the founding of the San Gabriel Mission, this had to be postponed until a later date. One of the Fathers persuaded the deserters to return to their duty and consequently the date of the founding of the San Gabriel Mission was determined upon, August 6, 1771. Although some soldiers again deserted, it was determined by the captain that the founding of San Gabriel Mission should be carried out on the appointed day, leaving the founding of San Buenaventura for a later date and a more favorable opportunity.

The other Fathers of the expedition which left Mexico in October, 1770, stayed in Monterey with Father Junipero Serra who, by appointment, distributed them thus: For the San Antonio de Padua Mission he appointed the Reverend Fathers Miguel Pieras and Buenaventura Sitjar; for the San Luis Obispo de Tolosa (Sahng Loo-ees Oh-bees-poh day Toh-loh-sah), not yet founded, he named the Reverend Fathers Jose Cavaller and Domingo Juncosa; and for Monterey, he designated his companion and disciple, Father Juan Crespi (Hoo-ahng Crays-pee).

It will thus be noted that those providential men, chosen to found the San Gabriel Mission, were left at San Diego preparing to enter further upon their work as given in the next chapter.

## CHAPTER V

### San Gabriel Mission Founded, 1771-1772

On August 6, 1771, the Reverend Fathers Pedro, Benito, Cambon and Angel Fernandez de la Somera, protected by a guard of ten soldiers and accompanied by a competent number of drivers, left San Diego. They journeyed northward and after having traveled forty leagues, came to the river San Miguel de los Temblores, afterwards called the San Gabriel river. It had been determined to found the mission somewhere in the neighborhood of the banks of the lovely river, Santa Ana (Sahng-tah Ah-nah). When they were consulting as to what place to select for the mission, a crowd of Indians, headed by two chiefs, surrounded them shouting and threatening to impede further steps in the work, whereupon one of the Fathers had the happy inspiration to unfurl a painting of Our Lady of Sorrows. When the Indians first saw the image of the Blessed Virgin they dropped their weapons and fell upon their knees before the image of the Mother of God. They called upon their companions and all began bringing to the image of the Blessed Virgin, various gifts of beads, shells, flowers, etc. The action of placing their jewels at the feet of the priest holding the painting of the Madonna, signified the peace they offered to the missionaries. Thus assured of safety, the Indians about the place became friendly and often greatly aided the Fathers in bringing food and in protecting the mission from attacks from abroad.

The site having been determined upon, the mission was founded with the usual ceremonies, the blessing and erecting of the cross with the singing of the hymns of the Sacred Liturgy. In the pass of Bartolo (Bahr-toh-loh), beneath the boughs of the trees on the banks of the river Temblores, the first Mass was celebrated on the feast of the Nativity of the Blessed Virgin, September 8, 1771. The Fathers at once gave orders to begin building a temporary chapel, a residence, and a garrison for the soldiers. This preliminary work was in the form of palisades. In this work the Indians as far as possible were employed in cutting the timber and transporting it to the mission site.

In the midst of this happy prosperity a sad accident occurred which came near destroying the good work accomplished. A soldier offended the wife of an Indian chief. The wronged woman persuaded her husband to avenge the insult and consequently the chief summoned his companions and waited for an opportunity. This opportunity came one day when the guilty man and his associates were guarding the horses. The Indians attacking with arrows were repulsed by the superior arms of the soldiers. In this attack, the unfortunate chief was killed by the offending soldier, whereupon the Indians dispersed. In order to avoid any further trouble.





STAIRWAY LEADING TO THE CHOIR GALLERY.

Upon Ascending These Worn-out Steps So Often Trodden by the Old Padres.  
Those Words of Holy Writ Come to the Mind: "How Beautiful Are the  
Feet of Them That Preach the Gospel of Peace of Them That  
Bring Glad Tidings of Good Things.





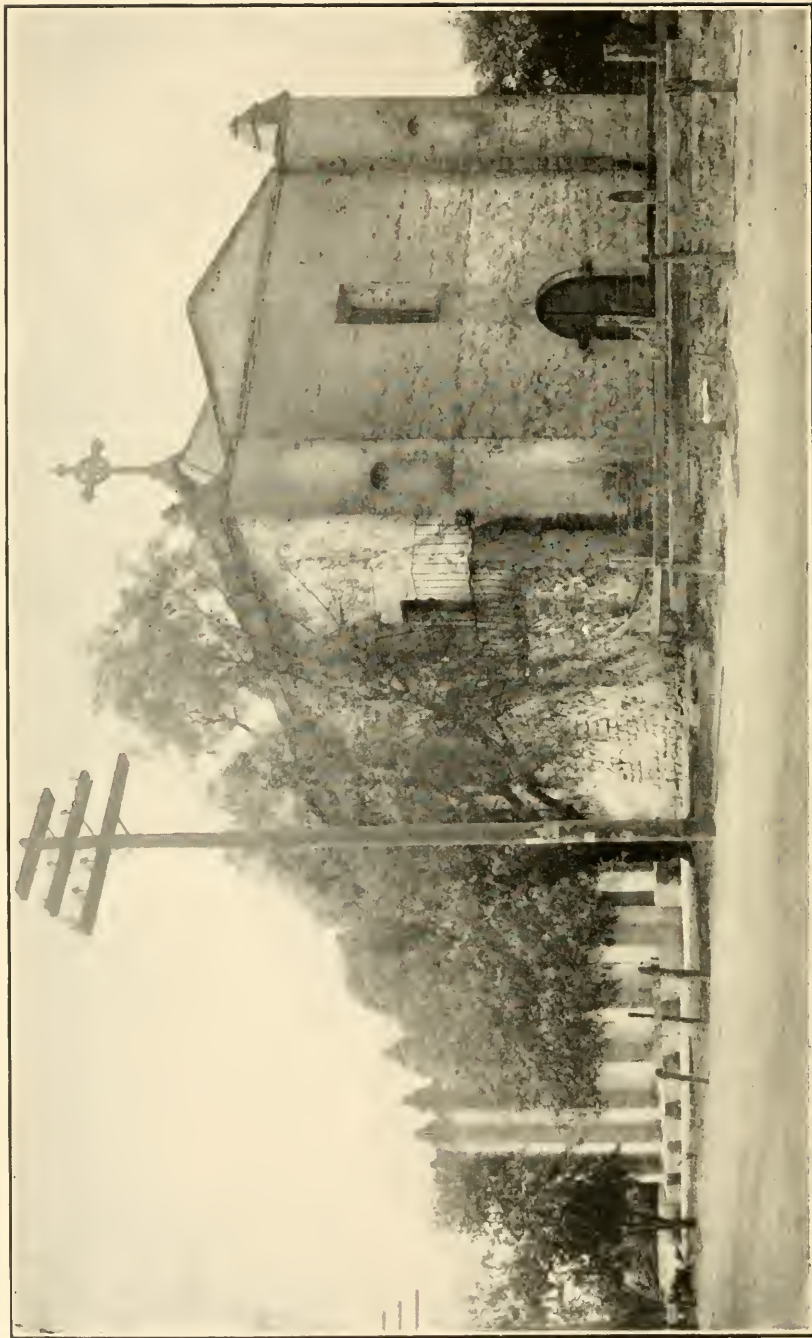
**NORTHEAST VIEW OF THE MISSION SHOWING**

**Old Entrance to the Graveyard, Mission-Tower Ruins, and Exterior of the Baptistry. These Gloomy Doors Witnessed Myriads of Indians—the Mission's Dearest Treasure—Going to Their Final Rest.**

the guilty soldier was transferred to Monterey, and for greater security the number of the troop was increased to sixteen. The soldiers intended for the San Buenaventura Mission, not yet founded, made up this increase. At the same time the number of the Fathers was increased to four, since the two intended for the San Buenaventura Mission were sent here as assistants. These two assistants soon became the regular Fathers in charge, the founders, Fathers Cambon and Somera having been removed to Lower California on account of sickness.

It is interesting to note that the first child brought to the mission to be baptized was the son of the unfortunate chief. The baptism was conferred on the child by request of the bereaved widow. During the following two years the number of baptisms increased to seventy-three. By the time of the death of Father Junipero Serra the number of baptisms had reached over one thousand. Such is the statement made by Father Palou, who visited the mission two years after its foundation.

As above suggested, the spiritual work in the mission, far from being as prosperous as its beginning promised, slowly improved under the continued kindness and benevolence of the Fathers, which removed to a large degree the prejudice that had been formed. In the next chapter we shall set forth the causes for this slow growth.



GENERAL VIEW OF THE MISSION.

Thus Stands—as a Queen on Her Throne, the Fairest Among Her Sisters—The San Gabriel Mission.

## CHAPTER VI

### Why Growth was Slow, in the Early Period of the Existence of the San Gabriel Mission, 1771-1778

Perhaps it will seem strange, especially to the casual observer, that the progress of the San Gabriel Mission during the critical period of its infancy was comparatively slow. Yet we should not lose sight of the fact that into all the undertakings for the honor and glory of God, the human element must needs enter. In this is especially manifested the wisdom and providence of God. God works His wonders through natural agencies; even our salvation, the most wonderful of His providences, was wrought through human instrumentality. Likewise he employs our failures for his successes and even our sins oftentimes become the occasion for His more glorious manifestation.

Turning our attention to the various causes for the lack of rapid growth of this early mission, the first and perhaps the most lamentable was the reprehensible conduct of the soldier related above. This at once created a strong animosity in the hearts of the savages towards the missionaries. The Indians conceived the idea that rapine was the primary purpose of the mission's existence, rather than a kindly helpfulness to a better life. Sad indeed is it to know that not only upon this one occasion did the soldiers behave themselves unseemly, but in spite of the earnest admonitions of the Fathers to the contrary, they repeatedly brought shame upon the holy enterprise.

Another cause was the great difficulty experienced in learning the language and special dialect of the Indians. It is not rare to hear the missionaries complain of this hindrance. Each tribe spoke a different dialect and though a missionary might master one, yet in the immediate neighborhood another would be found quite different. The letters of the first missionaries to California tell of the laborious and tedious way in which they had to learn the different languages from the Indians and it is not a pleasant task for a missionary to express in writing the strange sounds he hears.

The language spoken by the San Gabriel Mission Indians was the Kizh. The Lord's Prayer in the Kizh dialect is as follows: Yyonak y yogin tucupugnaisa sujucoy motuanian masarmi magin tucupra maimano muisme milleosar y ya tueutar jiman bxi y yoni masaxmi mitema coy aboxmi y yo unamainatar moojaich milli y yaqma abonae y yo no y yo ocaihue coy jaxmea main itan monosaich coy jama juexme huememesaich.—Bancroft Hist. Native Races 111,675.

Again, it must not be forgotten that our Fathers dealt with wild and barbarous tribes in a country where the light of civilization had never shone. These people were full of superstitions and were engaged in an almost perpetual warfare among themselves. They persisted stubbornly in their heathen customs and practices, making it extremely difficult for the missionaries to persuade them to a different and a better life. Then, too, this work was begun in a time of few conveniences and meagre means. The modern scientific inventions and improvements which are of inestimable value in God's hands for hastening His work, were wholly wanting. The means of travel were most primitive, highways were unthought of and even well-broken trails were unknown.

Added to these causes, the missionaries had to depend largely upon the laity and temporal authorities. Often the laity did not behave themselves in a seemly manner and some of the temporal officers at times were careless in performing their duties. Many just petitions were denied and provisions failed to reach the colonists in time. The pioneer Fathers at times also suffered from positive opposition at the hands of those who were supposed to be helpful and just in their administration.

Naturally all these causes were inevitable hindrances to the progress of the mission. However, notwithstanding these various obstacles which threatened ruin to the enterprise, God's work must needs attain its purpose. Just as after the storm comes the calm and after the dreary days comes the sunshine, so came the temporal and spiritual prosperity of the San Gabriel Mission as shown in the following chapter.

## CHAPTER VII

### Father Junipero Serra in San Gabriel, 1772-1778

The San Luis Obispo de Tolosa, fifth mission, was founded on September 17, 1772, by Father Junipero Serra with Father Jose Cavaller. On the day following the founding of this mission, Father Junipero Serra left this place for San Gabriel. En route he visited the territory in which was to be established the San Buenaventura Mission. The distance covered in this journey was about eighty leagues.

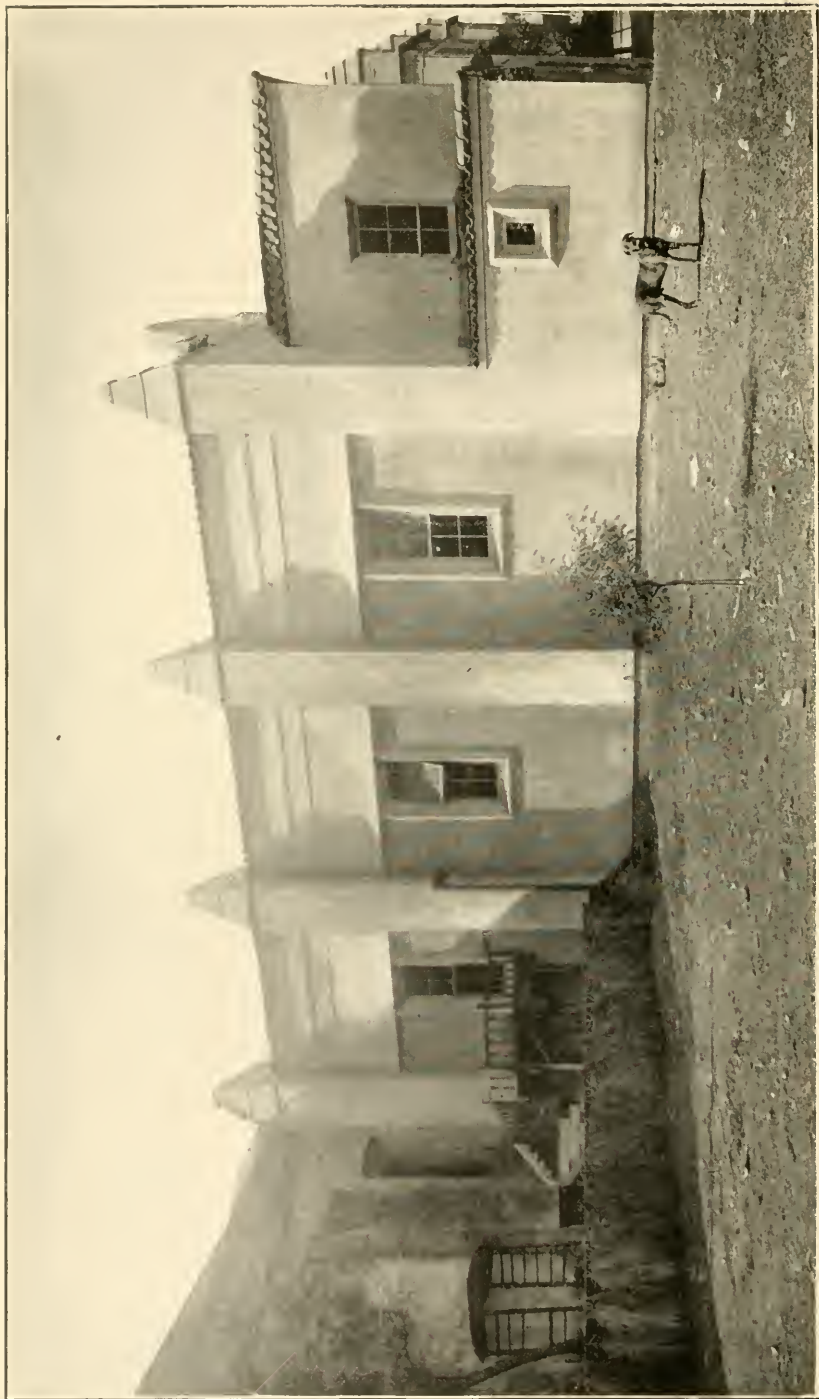
Father Junipero Serra arrived for the first time in San Gabriel on September 11, 1772. He rejoiced greatly at finding so many Christians at this mission, and was agreeably surprised to find a valley with resources for a city of a large size. He congratulated the Fathers upon their unselfish work.

Shortly after, accompanied by one of the Fathers, he went to San Diego, arriving there on September 16, 1772. In San Diego, matters of great interest to the mission's welfare were discussed. In his somewhat lengthy deliberations with the Fathers at San Diego one conclusion of special value to the missions was, that he should go to Mexico to report to the Viceroy the true state of affairs and to solicit and provide necessary things for the missions. Accordingly Father Junipero Serra left San Diego, October 20, 1772, en route for Mexico. This journey was a very difficult one for a man as old as the Father President, seeing that he was in his sixtieth year, with somewhat broken health.

He sailed from San Diego, October 20th, and after a comparatively happy journey, he arrived at San Blas, November 4th, where he noticed the change of missionaries in Lower California. After having passed through many accidents and ailments, being one time almost at the point of death, he arrived in Mexico, February 6, 1773, accompanied by an Indian neophyte from Monterey. Having accomplished his mission he returned to San Diego, March 30, 1774.

At this time San Gabriel, as well as the other missions, was in such great need as had never been experienced. The scanty crops of the small ranches and the failure of the shipping companies to transport provisions, rendered the mission almost helpless and starving. It was at this critical time that Father Junipero Serra brought relief from Mexico. Although Father Serra ardently desired to be back in his mission at San Carlos, he was nevertheless happy to have arrived at San Diego, because he was thus able to provide for this mission and for San Gabriel which were, together with the others, in great need. Father Serra was in San Gabriel for the second time in 1774. He was glad to see the Fathers happy amidst their trials and poverty. He rejoiced at the number of Christians and





OUTSIDE VIEW OF THE OLD MISSION CHURCH AND NEW RESTORED CHAPEL.  
"Loose Thy Shoes from Off Thy Feet for the Place Whereon Thou Standest is Holy." This is Consecrated Ground—the  
First to Receive the Remains of Those Who Slept the Sleep of Death in God's Bosom.

neophytes. While he could more readily go to Monterey by sea, yet he preferred to go there by land that he might visit all the missions, thank the Fathers for their faithfulness and to encourage them.

The commander, Rivera, arrived in San Gabriel, January 3, 1774. On the next day, January 4th, the lieutenant colonel, Juan Bantista Anza (Hoo-ahng Bahw-tees-tah Ahng-thah), arrived in San Gabriel from Sonora with troops for the post of San Gabriel. Here in San Gabriel the commander had confidence that he could redeem the captives and punish the rebels who destroyed the San Diego Mission. In 1776, the Apostle of Upper California came again to San Diego. Here Father Serra received the happy tidings of the restoration of the San Diego Mission, which was shortly before destroyed by the Indians.

The reestablishment of the Mission San Diego was quickly followed by the founding of the San Juan Capistrano (Sahng Hoo-ahng Kah-pees-trah-noh) Mission in 1776. Father Junipero Serra then visited San Gabriel in order to take neophytes, provisions and cattle for the new mission. Thus Father Junipero Serra left San Gabriel with one soldier and one neophyte, preceding the remainder of the company to the new site which was about eighteen leagues distant. While on his way he fell into imminent danger of losing his precious life. He was attacked by a group of Indians, but the neophyte warned them not to kill the Father because if they did, the soldiers who were coming after would in turn kill them. They instantly were converted and Father Serra blessed them and gave them presents of beads and other ornaments. That the Indians at San Gabriel were remarkable for their intelligence is shown by the fact that Father Serra took from this mission an interpreter to San Juan Capistrano. To the services of this interpreter, were largely due the fruits of the Fathers' labors here. The Indians in San Juan Capistrano were docile and naturally pious, for, while the Indians of other missions were anxious to get things to eat or wear, the Indians in San Juan Capistrano were anxious for baptism. The first child baptized by Father Serra in San Gabriel, on December 11, 1776, was an Indian.

In 1776, going back to Monterey, Father Junipero Serra again visited San Gabriel, San Luis Obispo and San Antonio Missions, and because the ministers at San Gabriel were content and had baptized many, Father Serra was greatly pleased with their efforts, and encouraged them in many ways. Completing his itinerant visit, he arrived at his Mission of San Carlos in 1777.

Thus far the life of the Father President has been spent in his ordinary priestly ministration followed by the last seven years of the most faithful presidency. This faithful service is now to be recognized and his efforts crowned by the authority to administer Confirmation, conferred by His Holiness, Pope Clement XIV. In the next chapter we shall consider the Apostle at San Gabriel laboring in this capacity.



EXTERIOR OLD MISSION KITCHEN.  
Showing Spanish Anchor and Old Mission Rose Bush, Under Which Many Love  
Tales of the Past Were Told.



## CHAPTER VIII

### Confirmation Administered in San Gabriel By Father Junipero Serra 1778-1784

On July 16, 1774, the authority to administer Confirmation was granted to Father Junipero Serra by Pope Clement XIV, but he did not receive it until June 17, 1778.

After exercising this prerogative at San Carlos, he immediately set out on a trip to the missions. In his rounds, he first administered Confirmation at San Diego, September 15, 1778, then at San Gabriel and later at the other missions. It was here in San Gabriel that the missionaries were more than delighted at the Father's encouragement and the very valuable services rendered in almost daily Confirmation. It was with deep regret that he was obliged to leave for San Carlos, where he arrived January 5, 1779. On this way thither he visited the other missions.

In the latter part of the year 1781, an important historical event occurred when a town of Spaniards was founded near the river Porciuncula (Pohr-cee-oong-koo-lah), now Los Angeles River. This interesting stream was christened Porciuncula by the first expedition of 1769.

The first settlement was made near the banks of this river, four leagues northwest of San Gabriel. Three soldiers and one corporal founded the town and named it Nuestra Senora de Los Angeles de Porciuncula (Noo-yas-trah Say-nyoh-rah day lohs Ang-hay-lays day Pohr-thee-oong-koo-lah). There being no chapel here for service, the people were obliged to travel the distance of four leagues to attend Mass on Sundays at San Gabriel.

About that time Father Cambon, one of the founders of San Gabriel, who recently returned from an expedition to the Philippine Islands, was in San Diego. We do not know the motive of his trip. He returned sick and now was convalescing in San Diego. Father Serra ordered him to go to San Gabriel and later on he was appointed Superior of the San Buenaventura Mission. Father Cambon served also in Lower California at San Fernando de Velicata (Vay-lee-kah-tah), the first mission founded by Father Serra in Lower California, and had at the same time charge of some mission property there. He also attended the founding of the San Francisco Mission and was the first priest that came to the Petaluma (Pay-tah-loo-mah) region.

On March 18, 1782, Father Junipero Serra arrived in the Pueblo (Pooay-bloh) de Nuestra Senora de los Angeles de Porciuncula and remained here over night, the next day starting for San Gabriel. Here at this strong mission point he found among the Fathers, Father Cambon.

Father Junipero Serra came to San Gabriel fasting, sang the

Mass and preached on St. Joseph, forgetful of the exhaustion occasioned by his long journey of one hundred and thirty leagues from Monterey. The territorial governor was then at San Gabriel and had conference with the Father President concerning San Buena-ventura and Santa Barbara Missions to be founded at the earliest opportunity.

After remaining for six days in which he administered Confirmation he left for Monterey on Holy Tuesday. The company was an unusual one, consisting of seventy soldiers, one captain, a lieutenant, a commander, three sergeants and corporals, the governor, Father Cambon, and a number of new converts. They left on March 26th and on their way the San Buena-ventura Mission was founded, March 30, 1782. A neophyte of the San Gabriel Mission who had some knowledge of the language spoken by the Indians of the place, named by the first expedition The Assumption or Asuncion (Ah-soong-see-ohng), greatly assisted in the work. There was at this beautiful spot a pueblo of Gentiles among whom the San Buena-ventura Mission was founded.

After about two years' stay in Monterey our Father left home on his last visit to the missions. He sailed for San Diego landing there in September, 1783. The distance from Monterey to San Diego is one hundred and seventy leagues. From here he traveled to San Gabriel. He was ill and so feeble that the little Indian altar boys exclaimed "The old Father wants to die." Here, notwithstanding his feebleness, he administered Confirmation, baptized and preached with unusual fervor, feeling that perchance he was passing this way and encouraging his children for the last time.

From San Gabriel he went to San Carlos by way of San Buena-ventura and arrived home in January, 1784, being at this time seventy years of age. Up to the time of his death he had confirmed over five thousand three hundred Christian souls. His unbroken devotion to the arduous tasks, together with his ripened years, had undermined his robust constitution until he fell victim to a species of pulmonary oppression which ended his most valuable, glorious and triumphant career. This occurred at San Carlos, Monterey, on the feast of St. Augustine, August 28, 1784.

Considering the environments and the small number in the fellowship his funeral was a glorious one. Not because of the pomp displayed nor because of the great multitudes but because of the tears of the Indians and the missionaries, all of whom had come to love him. In the midst of the tolling of the mission bells and the sonorous voice of the cannons and the usual rites of the Church, Father Junipero Serra was laid to rest at the Gospel side in the sanctuary of the San Carlos Mission Church\*

\*The most expressive yet concise eulogy of this hero is found in the words of Holy Scripture wherewith Father Palou, as though with golden brush, finishes Father Serra's portrait; "the memory of him shall not depart and his name shall be in request from generation to generation."

## CHAPTER IX

### San Gabriel's Role in the Founding of the Great Metropolis of the Southwest, 1781

Because of the wonderful growth and the development of this metropolitan city in the midst of the missions and particularly because of the relationship it bears toward the old San Gabriel Mission, we cannot refrain from further stating what we have almost suggested in the preceding chapter as regards the founding of this beautiful city of the Angels.

We can affirm without fear of contradiction that there is no city in this vast country of ours which has had such a glorious and solemn founding. All the other cities with a few exceptions have been started by a mere happening. They began incidentally as camping grounds or trading posts or as scattered settlements. It was not after this fashion that the Pueblo of the Angels came into existence.

First of all, this city was legally organized in California. It is true that San Jose (Sahng Hoh-say) was founded in 1777, four years prior to the founding of Los Angeles.

About that time thought was given to the founding of Los Angeles. We have already stated that the site of this city and the Los Angeles River were discovered by an exploring party in 1769. This party named this river the Porciuncula.

Following the founding of San Jose, through the Viceroy, Marquis de Croix, and the General Visitor of the Kingdom of New Spain, Valdez, a petition with its recommendation for the founding of Los Angeles was sent to his Majesty, Charles III, King of Spain. A reply to this petition was delayed four years, when a properly signed and decreed document was transmitted by the King of Spain to the Viceroy, ordering the city to be founded. In this document the King greatly praised and warmly recommended the energy and the forethought of the governor.

Los Angeles was therefore one of the first legally and formally ordained cities in California. At once volunteer Spanish settlers were sought in Mexico. These with their families were granted liberal concessions in the way of property and privileges. All these settlers, headed by Don Jose Zuniga (Thoo-nyee-gah), lieutenant, gathered at San Gabriel. The governor himself was then the guest of the Fathers in this mission.

From San Gabriel, the mother and guardian of the Pueblo, the solemn procession started on September 4, 1781. The governor himself led this imposing line. The soldiers following next bore

aloft the banner of Spain, the mother land. Then in close procession marched the priests, preceded by a band of Indian acolytes carrying the cross, the emblem of our redemption and the banner of Our Lady.

We may piously suppose that this banner was the wonderful and miraculous one unfurled by Father Cambon, at the sight of which the Indians fell upon their faces and, in sign of peace, presented their various offerings.

When the procession arrived at the site previously determined for the Plaza (Plah-thah) of the Pueblo, the touching and the solemn ceremony of the founding began. The priests with the significant and appropriate prayers and rites of the Sacred Liturgy, blessed the favored spot which was destined to support a great and a flourishing city. Doubtless these saintly Fathers, while imparting their paternal blessing, foresaw the growth and prosperity of future generations.

Following this preliminary, the governor addressed the people in well chosen words, thanking the zealous missionaries for their faithfulness, recognizing the untiring efforts of the Fathers, speaking of the future possibilities, encouraging the citizens to activity and last but not least of all, giving special gratitude to God for his many providences and imploring continued blessings. The town was then christened Pueblo de Nuestra de Los Angeles de Poreiuncula.

It was at this place two years later that Father Junipero Serra stopped on his way to San Gabriel. The prosperity of the place and the welcome afforded him caused the servant of God to pass on his way with great rejoicing.

As above stated, Los Angeles was then one of the many visiting points of the priests of San Gabriel. At the beginning, the people had to go to San Gabriel to attend services. However, later on, they had their own temporary place of worship frequently visited by the San Gabriel Fathers.

In 1812, Los Angeles built its temporary chapel on the river bank near the present Aliso (Ah-lee-soh) street, but on account of a great flood which covered that whole flat, the chapel was moved to higher ground near Buena Vista (Boo-ay-nah Vees-tah) street, in 1815. As a more substantial church and as a substitute for this temporary chapel, the Plaza church was begun in 1818 and finished and dedicated in 1822. While the name and site remained the same, these early buildings were remodeled and substituted by the present structures.

## CHAPTER X

### Briefs from the Pioneer Fathers, 1771-1782

Before entering upon the youth of the San Gabriel Mission and the critical period of its infancy, it will be refreshing to pause for a moment to hear the founders sing the praises of this marvelous valley. Let the first to speak, be the illustrious disciple and companion of Father Junipero Serra, Father Juan Crespi.\*

In a letter written at San Diego to Father Palou, with whom he was educated, dated May 21, 1772, Father Crespi speaks of San Gabriel and its soil with words of great commendation:

“I passed by way of the Mission of San Gabriel and found the Missionary Fathers without any special news save only the same lack of victuals and that for a considerable time. Already they had been using the supplies which were on hand to found the Mission of San Buenaventura, and though they had drawn their belts tight (*tirando bien la cuerda*) there remained to them provisions only for two months and a half.

“This Mission of San Gabriel is distant from that of this port (San Diego) about forty leagues. It is located in a place which, though it was not founded where it was marked (to be founded), is nevertheless the only suitable one in all that has been gone over, and it can be counted for one of the marvels of this world.

“It is a valley five or six leagues in length and three or four in width. It has a very great forest of oaks, from which issue something like fifty or more *acequias* (*ah-thay-kee-ahs*) of water, most of them on the level of the land. And all the very extended plain is of most shaded and fertile land.

“Outside of the aforesaid it has another forest close to the mission of sufficient extent, with three or four *arroyos* (*ah-rroh-yohs*) with much lauds, vines and infinite rose fields, which with ten or twenty laboring peons could produce much grain or seeds

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\*Father Juan Crespi was born in 1721, on the Island of Mallorca. He came to Mexico in 1749, and served at Pame Missions of Sierra Gorda. In April, 1768, he arrived in Lower California and accompanied the first land expedition which reached San Diego in May, 1769. Later on he was one of a party that searched for Monterey and discovered San Francisco Bay. He assisted in founding the Mission of San Carlos. It was at this mission that he died on January 1, 1782, and was buried in the Mission Church. His body was interred in the San Carlos Mission Church within the presbytery on the Gospel side by his old friend and Superior, Junipero Serra. The founder of the California Missions appreciated him so highly that his own last request was that his body be placed by the side of Fr. Juan Crespi.—Palou, *Vida*, 237-239.



for whatever they may require and could in a short time supply some other missions."—(has. F. Laummis.

“Pase por la mission (mision) de Sn. (San) Gabriel y halle en ella a los misioneros (misioneros) sin novedad especial, si solo con la misma falta de viveres, y que ya hazia (hacia) tiempo, gastavan, (gastaban) de la prevencion que havia (habia) para fundar la mission (mision) de Sn. (San) Buenava. (Buenaventura) y que firando bien la cuerda solo les queda como para dos meses y medio. Dista esta mission (mision) de Sn. Gabriel de la de este puerto como euarenta leguas, esta puesta en un Paraxe (Paraje), que aunque no se fundo en donde se tenia senalado, pero es lo unico de todo lo handado, (andado) y se puede contar por una de las Maravillas deste (de este) mundo. Es un valle de cinco a seis leguas de largo, y detres a quatro (cuatro) de aucho tiene un bosque grandisimo de encinar del que salen como cinquenta (cincuenta) o mas azequias (acequias) de agua, las mas al pelo de la tierra, y toda la dilatadisima llanura es tierra frondossisima (frondosisima) y de pan llevar (llevar). Fuera de lo dho. (dicho) tiene otro bosque pegado a la mission de bastante extension, con tres o quatro (cuatro) arroyos grans. (grandes) con muchas tierras, parras, y rosales infinitas. (infinitos), que con diez o viente peones de trabaxo (trabajo) pudieren (pudieran) producir mucho grano u (o) semillas para quanto (quanto) se quisieren. (quisieran) y pudiera en breve tpo. (tiempo) abastecer algs. (algunas) misiones.”

We may rightly suppose that the happy members of the exploring party of 1769, among whom were Father Juan Crespi and Francisco Gomez (Goh-mayth), took great pleasure in resting under these trees and quenching their thirst at the sparkling fountains before pursuing their journey to the westward, the present site of Los Angeles, and where they discovered the Porciuncula River.

The old pioneer, Father Francisco Palou, adding his testimony, voices the same sentiment.\*

In his Vida del V. P. Junipero Serra, Chapter 30, in which he speaks of the first visit of the Servant of God to San Gabriel, he

\*Father Francisco Palou was born at Palma, the capital of the Island of Mallorca, about 1722. He was a disciple of Father Serra, with whom he sailed for America in 1749. He arrived in Vera Cruz on December 7, 1749. He did missionary work at Sierra Gorda and finally was appointed to Lower California. Father Palou arrived at Loreto in April, 1768, and took charge of the San Francisco Javier (lah-vee-air), and in 1769 after Father Serra's departure for the North he became acting Superior or President of the Missions in Lower California. In August, 1773, he arrived at San Diego and in 1774, while Father Serra was absent in Mexico, he again acted as President of the Missions. Father Palou was stationed in San Carlos and in June, 1776, went to found the San Francisco establishment. Upon the death of Father Junipero Serra, Father Palou, as senior missionary, acted as President of the Missions until Father Lasuen (lah-soo-ayng) received the appointment in September, 1785. Father Palou returned to Mexico and was elected guardian of the San Fernando College, where he died about the year 1790.—Bancroft, Vol. I, 473-476. Father Palou's signature is found in the archives of San Gabriel.



says: "They arrived in the San Gabriel Mission, the only one not yet visited by the Venerable Servant of God, Father Serra, and extremely rejoiced at seeing so many Christians praising God. Father Serra experienced a great joy at seeing the extensive plain stretching out before him and with resources for an immense population and a great city. He endeavored to encourage the Indians and their heathen parents and reward them for their faithfulness. He congratulated and thanked the Fathers both upon their temporal and spiritual work.\*

Now, turning our consideration to the more distinctly social and political aspect of the mission, we see how Father Palou in Chapter LII\*, in which he treats of the founding of San Buena-ventura, speaks of this enterprising place in strong and commendatory words. "Father Junipero Serra left San Gabriel with a founding party composed of so many and such prominent characters as had never been seen, for in addition to the troops belonging to the garrison and three missions, which consisted of seventy soldiers with one lieutenant, captain and commander for the new garrison, one ensign, three sergeants, with a suitable number of corporals, were the governor himself with ten soldiers of the company of Monterey, and Fathers Serra and Cambon."\*\*

Such was the San Gabriel Mission according to the testimony of those who assisted during its infancy. Thus we should not be surprised at the vigorous growth detailed in the following chapters.

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\*Llegaron a la Mision de San Gabriel (que era la unica que no habia visto el Ven. Siervo de Dios) y le causo extraordinaria alegria ver ya alli tantos christianos (cristianos) que alababan a Dios. Procuro acariciarlos y regalarlos a todos y juntamente a sus Padres gentiles, causandole especial complacencia ver aquella espaciosa llanada capaz para fundar en ella una ciudad. Dio a los Padres los para bienes y gracias por lo mucho que habian trabajado en lo espiritual y temporal.

\*Palou, Vida, 245.

\*\*Y salio con la expedicion que se componia de tanto gentio que jamas se habia visto tanta tropa junta en estas fundaciones, pues a mas de la tropa perteneciente al Presidio y tres Misiones que eran 70 soldados con su teniente capitán comandante para el Nuevo Presidio un alférez tres sargentos y sus correspondientes cabos iba el señor gobernador con 10 soldados de la compañía de Monterey con los Padres Serra y Cambon.



**OLD CRUCIFIX AND CHOIR GALLERY.**

This Imposing Life-sized Crucifix—Called The Santo Cristo de Majusqui—Was Held by the Indians in Great Veneration. This Unique Choir Gallery Is Sustained by Cross-beams. These Huge Timbers Were Cut, Hewn and Carried by the Indians.

## CHAPTER XI

### Biographical Sketch of the Lives of Founders and most Prominent Pioneer Fathers of the San Gabriel Mission

Although the stay at San Gabriel of the founders, Pedro Cambon and Angel Somera, was exceedingly short, due to their failing health, yet on account of their personal importance and, above all, because of their role in the history making of San Gabriel, we shall briefly review their wonderful lives.

While we know little of them, yet from some of their wonderful deeds, we may conjecture their beautiful career. At the time of the founding of San Gabriel, there were frequent desertions on the part of the soldiers. Father Palou tells us in his "Vida" that the return of these rebellious soldiers to their sense of duty was due to the kindness and exquisite manners of the Fathers.

It was to those wonderful missionaries, who had the inspiration of showing the image of the Blessed Virgin, that the Indians dropped their weapons and came to treat for peace. While possessed with a deep sense of piety, these heroic founders did not lack prudence in their conduct. The Indians began to crowd in a tumultuous, threatening way. Fr. Somera then went to San Diego to ask for further protection.

The one who seems to have played a more important part is Fr. Pedro Benito Cambon. He was born at Santiago (sahng-tee-ah-goh), in Galicia (gah-lee-thee-ah), Spain, the privileged city that holds the sacred remains of St. James the Greater. He was ordered to California from the college in August, 1770, setting out in October, sailing from San Blas in January, 1771, and arriving at San Diego March 12th, and Monterey May 21st. He was a founder of San Gabriel in September, 1771, and served there until April, 1772. He then spent several years at Velicata, in Baja California, for the benefit of his health, and to look after Franciscan property. He went to San Francisco in October, 1776, but was absent from October, 1779, until May, 1782, during which time he made a trip from San Blas to Manila as chaplain of the San Carlos, devoting his pay to the purchase of supplies for his neophytes, and also founded San Buenaventura in March, 1782. He was a zealous and able man, but his health repeatedly broke down, and finally in November, 1791, at the request of Fr. Lasuen, and on a certificate signed by three surgeons, he was permitted to depart without waiting for the viceroy's license. His last signature on the mission books was September 10th.\* Father Cambon's signature at San Gabriel appears in the baptismal records in 1782.

Fr. Angel Somera came to California with Fr. Cambon in August, 1770. He attended that important meeting held in San

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\*Bancroft, I, 712.

Diego, in which it was decided that Father Junipero Serra should go to Mexico and inform the viceroy and transact various business concerning the newly-founded missions. On October 1, 1771, he went to San Diego and returned on the 9th with several soldiers for the more thorough protection of the mission. Being in poor health, Father Angel Somera was sent to San Diego, where he remained for some time.\*

The Fathers Paterna and Cruzado, intended for the founding of San Buenaventura Mission, were sent to San Gabriel. Upon the retiring of the founders these became the regular attending priests.

Fr. Antonio Paterna was a native of Seville, and served twenty years in the Sierra Gorda Missions before coming to California. He left his college in October, 1770, sailing from San Blas in the San Antonio January 21, 1771; arrived at San Diego March 12th, at Monterey May 21st, and was back at San Diego July 14th. He was supernumerary at San Gabriel until May, 1772, and minister until September, 1777. During this time he was acting president in 1772-3 until Fr. Palou's arrival. He was minister at San Luis Obispo from 1777 to 1786, and at Santa Barbara from its foundation, December 4, 1786, until his death on February 13, 1793. He had been a zealous and faithful worker. His body was buried in the mission church on February 14th. Whether it was subsequently transferred to the new church does not appear from the records.\*

Upon arrival of the Fathers from Lower California in 1773, Juan Figuer (hoo-ahng fee gair) and Fermin Francisco Lasuen (fayr-meeng frahng-thees-koh lah-soo-ayng) were appointed to San Gabriel to assist the regular Missionary Fathers, Paterna and Cruzado.

After the death of Father Serra, Fr. Palou was made to assume the duties of president until September, 1785, when Fr. Lasuen was appointed president. Fr. Lasuen was a native of Victoria (veek-toh-ree-ah), Province of Alava (ah-lah-vah), Spain. He belonged to the Franciscan Province of Cantabria (kahng-tah-bree-ah) and was incorporated in the Apostolic College of San Fernando. The date of his birth is not recorded, nor anything of his life until he sailed from San Blas on March 14, 1768. He reached Loreto, April 1st, and was assigned to the Mission of San Francisco de Borja (bohr-hah). In March, 1769, he went up to Velicata to bless Rivera's expedition starting for the North. In May, 1773, he left Loreto, was at Velicata in July and on August 30th arrived at San Diego. He served at San Gabriel from December, 1773, to September, 1775; at San Juan Capistrano through 1776, and at San Diego until 1785, when he was elected president. During his term of office, from September of that year, his headquarters were at

\*The way in which he signs his name tells us of his deep profound humility. The first baptismal record at the mission bears his signature thus: Joseph Angel Fernandez de la Somera, indigno ministro de esta mision (unworthy minister of this mission).

\*Bancroft, I, 672.



San Carlos, but, in addition to his frequent tours through all the missions, he was at Santa Clara almost continuously from 1786 to 1789, at San Buenaventura in 1797, and at San Luis Obispo from October, 1799, to August, 1800. In May, 1795, he received a few votes for the prelacy of his college, but Nogueira was elected. In October 27, 1803, the Bishop of Sonora pays a high tribute to Lasuen's services and character. An old Californian says that Lasuen had very fine polite French manners—his family being of French extraction. "Le pere Firmin de la Suen, president de missions de la Nouvelle Californie, est un des hommes les plus estimables que j'aie jamais rencontres; sa douceur, sa charite, son amour pour les Indiens sont inexprimables."—*La Perouse, Voy.* 11, 300. Malaspina praises Lasuen as of real apostolic presence and spirit, and of no common instruction and manners. Vancouver, in 1792, says of him: "This personage was about 72 years of age (1792), whose gentle manners, united to a most venerable and placid countenance, indicated that tranquilized state of mind that fitted him in an eminent degree for presiding over so benevolent an institution." Vancouver gave his name to Pt. Fermin at Pt. Lasuen, still so called on modern maps.\* Fr. Lasuen died in San Carlos on June 26, 1803, at two o'clock in the afternoon, and was buried the next day, in a stone sepulcher at the foot of the altar on the Gospel side of the Mission Church by six of his Brother Religious. Fr. Tapis succeeded him in the office of President of the California Missions.

Among the first pioneer missionaries was Fr. Juan Figuer. He was a native of Anento (ah-nayng-toh), in Aragon, and became a Franciscan at Zaragoza. Of his coming to America and to San Fernando College I have found no record. With twenty-nine companions, friars for the Californias, he arrived at Tepic from Mexico at the end of 1770, and with about nineteen of the number sailed for Loreto in February, 1771. The vessel was driven down to Acapulco, and in returning was grounded at Manzanillo. Most of the padres returned to Sinaloa by land, but Figuer and Serra—Figuer was assigned to the Baja Californian Mission of San Francisco de Borja—intrusted themselves again to the sea, when the San Carlos was got off in November, and after another tedious voyage reached Loreto in August, 1771. In 1772 he was sent up to San Diego by Palou in company with Osson, both being intended for the proposed mission of San Buenaventura; but that foundation being postponed, Figuer became minister of San Gabriel in May, 1773. He served at San Gabriel 1773-4; at San Luis Obispo, October, 1774, to June, 1777, and at San Diego until his death in December, 1784. He was buried in the Mission Church on December 19th, by his associate, Lasuen. In 1804 his remains, with those of the martyr, Jaume, and of Mariner, were transferred with all due solemnity to a new sepulcher under an arch between the altars of the new church.\*

\*Bancroft, II, 9, 10.



**BAPTISTRY AND BAPTISMAL FONT MADE OF HAMMERED COPPER.**

In the Salutory Waters of This Mystical Fount Over Twelve Thousand Indians Were Regenerated and Become Children of God and Heirs of His Glory.



## CHAPTER XII

### Period of Growth and Prosperity in San Gabriel Mission

#### THE FRANCISCAN FATHERS

We have seen the San Gabriel Mission passing through the critical periods of its infancy and adolescence. After the death of Father Junipero Serra, this mission entered upon a period of great vigor and activity. The aim of this chapter is to give a synopsis of this progress from this time until the gloomy and unfortunate days of secularization and confiscation. To be exact, yet brief, and at the same time to avoid confusion, we shall consider this period under certain heads. The first is a chronological list of the pastorate Fathers of the mission and those who occasionally administered here.

Father Angel Somera and Pedro Benito Cambon, the founders of the mission, were assisted by Fathers Cruzado and Paterna, intended for the San Buenaventura Mission, who finally became the regular pastors of the mission.

Then came in regular succession:

- 1772 Fr. Antonio Cruzado (ahng-toh-nee-oh kroo-thah-doh).
- 1772 Fr. Antonio Paterna (ahng-toh-nee-oh pah-tair-nah).
- 1772 Fr. Ramon Osson (rrah-mohng oh-ssohng).
- 1774 Fr. Juan Diaz (hoo-ahng dee-ath).
- 1774 Fr. Juan Figuer (hoo-ahng fee-gair).
- 1774 Fr. Fermin Francisco de Lasuen (fayr-meeng frahng-thees-koh day lah-soo-ayng).
- 1774 Fr. Pablo de Mugartegni (pah-bloh day moo-gahr-tay-gee).
- 1775 Fr. Gregorio Antonio de Amurria (gray-goh-rioh ah-moor-rieah).
- 1775 Fr. Miguel Sanchez.
- 1776 Fr. Francisco Garces (frahng-thees-koh gahr-thays).
- 1776 Fr. Vicente Fuster (vee-thayng-tay foos-tair).
- 1787 Fr. Juan Antonio Garcia Riobo (rree-oh-boh).
- 1788 Fr. Jose Antonio Calzada (hoh-say ahng-toh-nee-oh kahh-thah-dah).
- 1792 Fr. Cristobal Oramas (krees-toh-bahl oh-rah-mahs).
- 1794 Fr. Diego de Noboa (dee-ay-goh day oh-boh-ah).
- 1795 Fr. Juan Martin (hoo-ahng mahr-teen).
- 1796 Fr. Juan Cortes (hoo-ahng kohr-tays).

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\* Bancroft, I, 454.

- 1799 Fr. Jose Barona (hoh-say bah-roh-nah).  
 1797 Fr. Pedro de Sn. Jph. Esteban (pay-droh day sahng hoh-say  
 ais-tay-bahng).  
 1798 Fr. Antonio Peiry (ahng-toh-nee-oh pai-i-ree).  
 1800 Fr. Francisco Xavier Uria (frahng-thees-koh hah-vee-air oo-  
 ree-ah).  
 1802 Fr. Isidoro Barcenilla (ee-see-doh-roh bahr-thay-neel-lyah).  
 1803 Fr. Francisco Dumetz (frahng-thees-koh doo-metz).  
 1803 Fr. Juan Norberto de Santiago (hoo-ahng nohr-baihr-toh day  
 sahng-tee-ah-goh).  
 1803 Fr. Jose de Miguel (hoh-say day mee-gayl).  
 1803 Fr. Jose Faura (fah-oo-rah).  
 1804 Fr. Jose Antonio de Martiarena (mahr-tee-ahr-ay-nah).  
 1804 Fr. Jose Antonio de Urresti (oo-rrays-tee).  
 1806 Fr. Jose Ma. de Zalvidea (hohsay mah-ree-ah day thahl-vee-  
 dai-ah).  
 1813 Fr. Ramon Olbes (rrah-mohng ohl-bays).  
 1813 Fr. Luis Gil y Taboada (loo-ees heelee tah-boh-ah-dah).  
 1814 Fr. Pedro Munoz (pay-droh moo-nyohth).  
 1814 Fr. Tomas Felix (toh-mahs fay-leeks).  
 1814 Fr. Joaquin Pascual Nuez (hoh-ah-keeng pahs-koo-ahl noo-  
 ayth).  
 1814 Fr. Vicente Pascual Oliva (vee-thayng-tay pahs-koo-ahl oh-  
 lee-vah).  
 1817 Fr. Antonio Menendez (ahng-toh-nee-oh may-nayng-dayth).  
 1818 Fr. Antonio Rodriguez (ahng-toh-nee-oh rroh-dree-gaith).  
 1820 Fr. Francisco Gonzalez de Ybarra (frahng-thees-koh gohng-  
 thah-laith day ee-bahr-rah).  
 1821 Fr. Jeronimo Boscana (hay-roh-nee-moh boh-kah-nah).  
 1822 Fr. Jose Sanchez (hoh-say sahng-chayth).  
 1822 Fr. Felix Caballero (fay-leeks kah-bahl-lyay-roh).  
 1830 Fr. Tomas Mancilla (toh-mahs mahng-theel-lyah).  
 1831 Fr. Jesus Maria Martinez (hay-soos mahree-ah mahr-tee-  
 nayth).  
 1831 Fr. Francisco Cuculla (koo-koo-lyah).  
 1831 Fr. Mariano Sosa (mah-ree-ah-noh soh-sah).  
 1832 Fr. J. A. Bachelot  
 1832 Fr. Patricio (or Patrick Short (pah-tree-thee-oh).  
 1833 Fr. Tomas Estenega (toh-mahs ais-tay-nay-gah).  
 1845 Fr. Blas Ordaz (blahs ohr-dath).  
 1846 Fr. Antonio Ma. Jimenez del Recio (ahng-toh-nee-oh mah-  
 ree-ah hee-may-naith dayl rray-thee-oh).  
 1849 Fr. Jose Ma. Rosales (hoh-say mah-ree-ah rrohs-ah-lais).  
 1850 Fr. Jose Joaquin Jimeno (hoh-say hoh-ah-keeng heeh-may-  
 noh).  
 1850 Fr. Francisco de Jesus Sanchez (frahng-thees-koh day hay-  
 soos sahng-chaith).

Pablo de Mugartegui came to California with Serra on that friar's return from Mexico, arriving at San Diego March 13, 1774.\* Being in poor health he remained for some time unattached to any mission, first serving as supernumerary at San Antonio from January to July, 1775. He was minister at San Luis Obispo from August, 1775, until November, 1776, and at San Juan, as we have seen, from November, 1776, until November, 1789. He writes to Lasuen on January 30, 1794, from the college, that he had been very ill but was now out of danger. From August 16, 1785, he held the office of vice-president of the California missions, having charge of the southern district. Taylor, in *California Farmer*, July 24, 1863, says, erroneously I suppose, that he died on March 6, 1805, at San Buenaventura.\*\*

In 1774, Juan Bautista de Anza, accompanied by Fr. Diaz (de-ahth) of the Queretaro\*\*\* Franciscan College, came from the Colorado River to San Gabriel across the country, from southeast to northwest. In 1775 and 1776, Anza brought a colony to California by the same route. In connection with this expedition, Fr. Francisco Garces made an extensive and important exploration a little further north. He went up the Colorado to the Mohave region, and crossed westward by the thirty-fifth parallel and Mohave River to San Gabriel; then proceeding northward he traversed the famous mountain passes into the great Tulare Valley, nearly reaching the latitude of Tulare Lake; finally he passed out of the valley eastward and returned along the thirty-fifth parallel to Colorado. Fr. Garces had thus explored what is now Kern and San Bernardino counties.\*

Fr. Vicente Fuster was a native of Aragon who had originally left Mexico in October, 1770, arrived at Loreto in November, 1771, served at Velicata, and came up from the peninsula with Fr. Palou. He arrived at San Diego August 30, 1773, and was stationed there until 1776. He was with Fr. Jayme on the terrible night of November 5, 1775, when Mission San Diego was destroyed and his companion murdered. His pen has graphically described the horrors of that night. After living at San Gabriel and other missions as supernumerary, he was missionary of San Juan Capistrano from November, 1779, until December, 1787, when he founded Purisima and remained there till August, 1789. He then returned to San Juan and resided there until his death on October 21, 1800. He was buried in the mission church. On September 9, 1806, his remains were transferred with all due solemnity to their final resting-place in the presbytery of the new church on the Epistle side.\*

Antonio Calzada was born in Florida, November 24, 1760; and took the habit at the convent of the Purisima Concepcion in Habana,

\*His first signature is found in the records of San Gabriel, 1774.

\*\*Bancroft, I, 459.

\*\*\* (Kay-ray-tah-roh.)

\*Bancroft, II, 43, 44. Engelhardt, *The Franciscans in Calif.* 138.

\*Engelhardt, *The Franciscans in Cal.* 317.

February 3, 1780. He was ordained a priest in Mexico, December 18, 1784, and arrived in California in October, 1787. His missionary service was at San Gabriel from 1788 to 1792, at Purisima until 1804, though absent in Mexico on account of ill-health from August, 1796, to May, 1798, and founding Sta. Inés in September, 1804, he served there until a stroke of paralysis rendered him helpless in 1813. A second stroke put an end to his life on December 23, 1814. He was interred in the church, and on July 4, 1817, his remains were transferred to the new church, outside the presbytery near the railing on the Gospel side.\*

Of Cristobal Oramas we only know that he had been five years assistant curate, and became a friar only a year before coming to California, whither he brought in 1786, a most flattering reputation from the guardian for genius and exemplary conduct. Arch. Sta. Barbara, MS., 26-7. He served at Santa Barbara, of which mission he was a founder, from December, 1786, to December, 1789; at Purisima (poo-ree-see-mah) until November, 1792, and at San Gabriel until September, 1793, when, broken down in health, he retired to the college.\*

Fr. Juan Martin was a native of Spain, having been born at Villastar, Aragon, on January 12, 1770. After receiving the Franciscan habit in Zaragoza on January 16, 1787, he studied theology at Teruel. On June 11, 1793, he sailed from Cadiz, and arrived at San Fernando College in September and in California early in 1794. He was stationed at San Gabriel from March, 1794, to July, 1796, as supernumerary, at Purisima until August, 1797, when he was transferred to San Miguel and there toiled among the natives until his death on August 29, 1824, after a painful illness resulting from a dropsical disease of the chest. His remains were buried in the church on August 30th, on the Gospel side of the main altar, by the side of Fr. Cipres. Fr. Juan Martin may be regarded as the founder of San Miguel, to the advancement of whose interests he gave all his energy. He acquired a thorough knowledge of the native language, and was regarded by his superiors as the right man in the right place. Fr. Martin left a diary of his visit to the Gentile Tulares Indians in 1804. In 1818 and again in 1821 he accompanied the Fr. Prefect as secretary on a tour of inspection to the different missions. Fr. Uria, who recorded his death, certified to his exemplary devotion and conformity to the divine will in his last days and hours.\*

Juan Lope (loh-pay) Cortés was assigned to duty in California on February 24, 1796. He served at San Gabriel from August of that year until June, 1798, and at Santa Barbara till September, 1805, when he obtained license to retire and sailed from San Diego on November 6th. From September, 1818, to May, 1827, he seems

\*Bancroft, II, 368.

\*Bancroft, I, 664.

\*Bancroft, II, 384, 620.

to have been procurador of San Fernando College; and in June, 1827, he was *sindico* of the same institution.\*

Pedro de San Jose Esteban was a native of Castile, became a Franciscan at Habana in 1783, joined the College of San Fernando in 1793, and was sent to California in 1794. He was at San Antonio for some months in 1795, served at San Diego from April, 1796, to July, 1797; and at San Gabriel till October, 1802. He was often at San Juan Capistrano, where he buried Padre Fuster in October, 1800. He also visited San Buenaventura and other missions.\*\*

Fr. Jose Faura was a native of Barcelona; he arrived at Santa Barbara, May 7, 1798; served at San Luis Rey from July of that year till 1800; and at San Juan Capistrano till October, 1809, when he was allowed to retire, his term of service having expired.\*

Fr. Osson served at St. Xavier Mission, Lower California. After the transfer of the Lower California Missions to the Dominicans in 1773, while Fr. Junipero was absent in Mexico, Fr. Ramon Osson was placed at San Antonio as a supernumerary. He finally took sick and retired to Mexico.\*\*

Fr. Gregorio Amurria was one of the party that was wrecked at Manzanillo in attempting to cross from San Blas to Loreto in 1771. He came back to Sinaloa by land, reached Loreto in November, and served at Santa Gertrudis during the occupation of the peninsula by the Franciscans. At the cession he came with Father Palon to San Diego, in August, 1773. Here he remained until April, 1774, when he sailed for Monterey, subsequently serving most of the time as supernumerary at San Luis Obispo, until the attempted foundation of San Juan, on October 30, 1775. His last entry in the books of that mission was in September of 1779.\*

We read no more of Fr. Riobo after he left the Mission San Diego. He probably retired to his college in Mexico. Of his early life nothing is known. He came from San Fernando College to Tepic in the same company with Father Figuer, probably in October, 1770. Crossing over to the peninsula with Governor Barrio in January, 1771, he was put in charge of the two pueblos near Cape San Lucas. In May, 1773, he sailed from Loreto on his way to Mexico. Nothing more was heard of him until he was assigned to the Santa Barbara channel missions; but disliking the newly inaugurated system, he refused to serve. Later on he was sent up with Fr. Noboa to San Francisco, where he arrived June 2, 1783, and acted as assistant priest. We find him in the same capacity at San Juan Capistrano and San Gabriel, until he came to San Diego, in 1785, where he remained up to the time of his departure for Mexico.\*\*

\*Bancroft, II, 121.

\*\*Bancroft, II, 113.

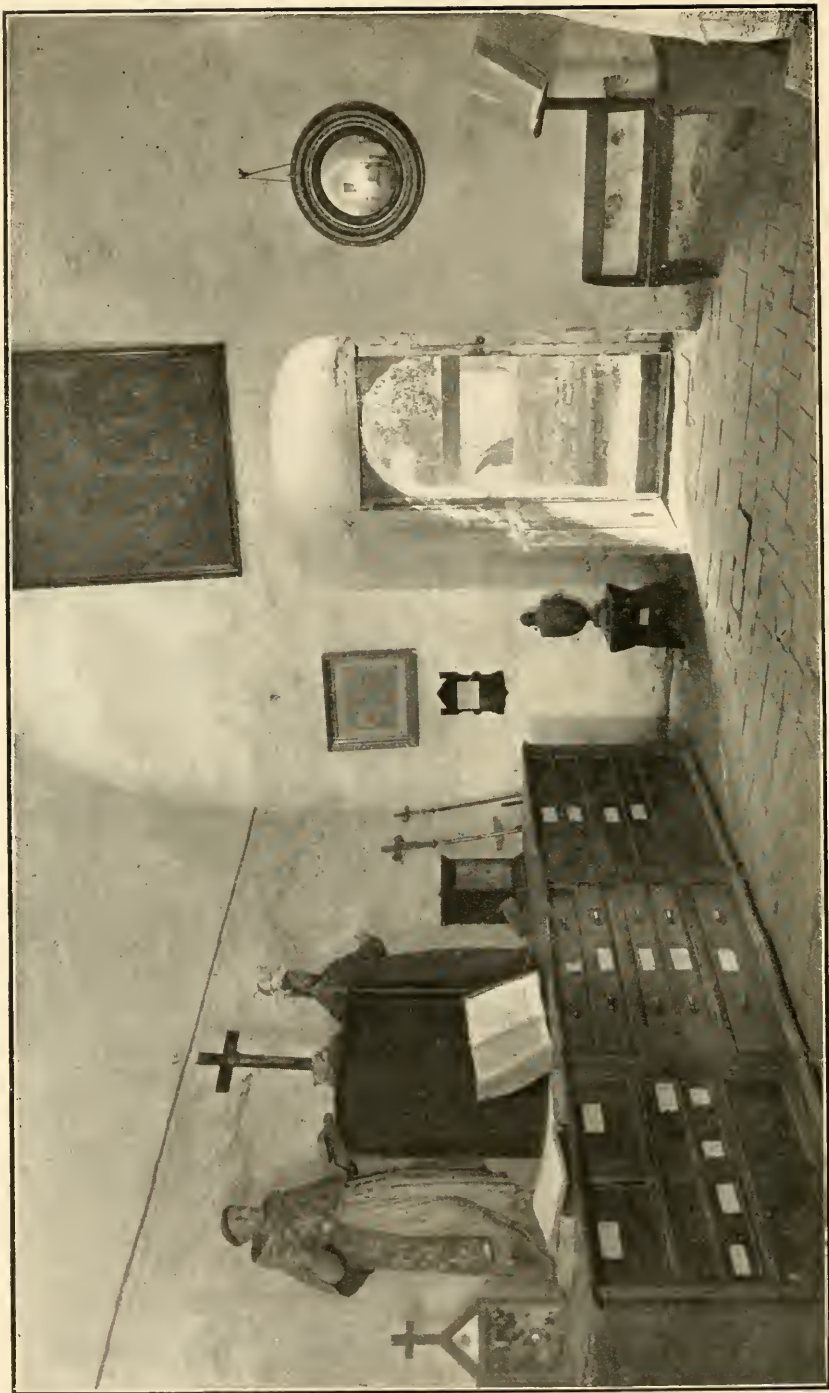
\*Bancroft, II, 109-111.

\*\*Bancroft, I, 196.

\*Bancroft, I, 303, 304; 458.

\*\*Bancroft, I, 455-457.





MISSION VESTRY.

Old Cajoneras (Chest of Drawers), Where Old Vestments from Spain Are Preserved Entire. This is the Oldest Room in the Mission. Its Arched Roof and Tiled Floor Passed Through the Centuries in Their Original Integrity.



## CHAPTER XIII

### THE FRANCISCAN FATHERS

Continued

Fr. Antonio Peyri was born on January 10, 1765, or perhaps 1769, at Porrera, Catalonia, Spain, and received the habit of St. Francis in the convent at Reus on October 25, 1787. He sailed from Cadiz on May 8, 1795, and left the College of San Fernando for California on March 1, 1796, arriving in July. He was first stationed at San Luis Obispo for two years and in 1798 was one of the founders of San Luis Rey, where, and at the branch establishment of San Antonio de Pala, he labored continuously thereafter. In 1826, he petitioned the president of Mexico to relieve him of the administration of the mission, asserting that he was an old man no longer fit for service. He thereupon obtained permission from the Mexican authorities to retire with full payment of the past stipends, amounting to \$3000. Fr. Antonio sailed from San Diego for Mazatlan on his way to Mexico on January 17, 1832. The tradition is that he had to leave San Luis Rey secretly, lest the neophytes should stop him, and that his Indians, 500 strong, hastened to San Diego to prevent his departure, but they arrived only in time to receive his blessing from the receding ship. One of the Indians who aided the departing missionary relates that as his last act Fr. Peyri knelt on the hill and prayed for the mission. He left Mexico in February, 1834, and by way of New York and France, reached Barcelona in June.\*

Fr. Jose Barona was born at Villa Nueva, Spain, March 22, 1764, and became a Franciscan at Velorado, July 18, 1783. He left Spain in 1794, and arrived at the College of San Fernando, August 24, 1795, to California he came in January or May, 1798. He was stationed at San Diego in 1798-1811, and at San Juan Capistrano in 1811-1831. As early as 1817 he was in broken health, and desirous of retirement. In 1823 he was rudely treated by the soldiers at San Juan. He died on August 4th, and was buried on the 6th, by Fr. Zalvidea.\*\*

Fr. Francisco Javier de la Concepcion Uria was born May 10, 1770, at 2 p. m. at Aizarna, villa de Sta. Cruz de Cestona, province of Guipuzcoa, Spain. He became a Franciscan, January 13, 1780, at S. Sebastian (say-bahs-tee-ahng); left Cadiz, May 8, 1795, and came to California in 1797. After serving at San Fernando in 1797-1805, he retired accredited by his superiors with distinguished merit and ability.\* Padre Uria was stout in physique, jolly in manner.

\*Bancroft, III, 621-622.

\*\*Bancroft, II, 200; 347; 555.

\*He came back at the end of 1807, serving at Sta. Cruz, 1808; Sta. Ines, 1808-1824; Soledad, 1823-1828, and S. Buenaventura, 1828-1834.

addicted to pleasantries and jokes, kind-hearted and well liked. He was an excellent manager of temporal affairs and was noted for his generosity, especially to the Indians. In his last illness he went to Santa Barbara, where he died at the house of Capt. Guerra in November or December, 1834, and was buried in the vault of the mission church by P. Jimeno.\*\*

Isidoro Barcenilla came to California in 1797, was one of the founders of Mission San Jose and served there as minister from June 11, 1797, till April, 1802. After leaving San Jose in 1802, he lived at San Francisco a few months, and then went to San Gabriel, where he lived until his departure. He was regarded as an intelligent and zealous missionary. San Gabriel, Lib. Mission, MS.\*

Juan Norberto de Santiago came to Mexico from Spain in 1785, and was sent to California the next year. His signature appears in the books of San Francisco often in 1786-7, but his only regular ministry was at San Juan Capistrano from 1789 to 1810. He sailed with Carranza (kahr-rahng-thah) on the San Carlos and was captured by the insurgents at San Blas. In February, 1811, he writes to the president from Guadalajara that he has been through great dangers.\*\*

José de Miguel came to California in 1790, served at Santa Barbara from June of that year until October, 1798, when he was allowed to retire to Mexico on account of ill health, returned in 1800 and served at San Luis Obispo until September, 1803, and at San Gabriel from 1803 to 1813. He died on June 2, 1814, at San Fernando, and was buried by Padre Olbés.\*

Fr. Jose Manuel de Martiarena was born at Renteria (raing-tai-ree-ah), in Guipuzcoa (gee-pooth-koh-ah), Spain, in 1754, became a Franciscan at Zacatecas (thah-kah-tay-kahs), in 1788, came to San Fernando College in 1791, and to California in 1794. He served at San Antonio from June, 1794, to June, 1795, at Soledad until May, 1797, at San Juan until July, 1800, at San Francisco until August, 1801, and again at San Juan.\*\*

Fr. Antonio Urresti came to California in August, 1804, served at San Gabriel till September, 1806, at Santa Barbara to August, 1809, and at San Fernando to his death, January 5, 1812.\*

Fr. Jose Maria de Zalvidea was born at Bilbao, Vizcaya, Spain, on March 2, 1780. He received the habit of St. Francis on December 13, 1798, and came to the College of San Fernando, Mexico, in September, 1804. He arrived in California in August, 1805, and was stationed successively at San Fernando, in 1805-06, San Gabriel in 1806-26, at San Juan Capistrano in 1826-42, and at San Luis Rey in

\*\*Bancroft, III, 659.

\*Bancroft, II, 114.

\*\*Bancroft, II, 110.

\*Bancroft, II, 355.

\*\*Bancroft, II, 153-154.

\*Bancroft, II, 357.

1842-1846. From the first he was regarded by his superiors as one of the best or most zealous of the Fathers, as priest, teacher, and manager of temporalities. Fr. Zalvidea's great field of labor was at San Gabriel, where he toiled incessantly for twenty years with the greatest success, to build up the temporal interests of the mission, but he never thereby neglected spiritual affairs. "He was doubtless in those days a model missionary," says Bancroft, "and then and later was regarded by the common people as a saint." He gave much attention to viticulture at San Gabriel, being the first to introduce this industry on a large scale. He wrote a diary of an exploration in 1806, and in 1827 a petition in behalf of the Indians. Fr. Zalvidea was well versed in the native tongue in which he was accustomed to preach at San Gabriel.\* There is no evidence that he ever had an enemy, or said an unkind word of any man. He refused to quit San Luis Rey, where he believed his services to be needed, but finally it was thought best to remove him to San Juan. A cart was prepared with all possible conveniences, by advice of Fr. Oliva and Apollinaria Lorenzana, who had nursed him for some days. The night before his journey was to be made Fr. Zalvidea died. He was buried in the Mission church at the left side of the altar. The date is not known, but it was apparently early in 1846.\*\* He was a tall man, of fine presence and fair complexion, always courteous in his manner, with a smile and kind word for all, and never annoyed by the presence of others.

Ramon Olbes was born at Ateca in Aragon, Spain, February 8, 1786. Took the habit at Zaragoza, January 1, 1802, and arrived at San Fernando College on June 10, 1810. He started for California July 1, 1811, but on account of sickness and trouble arising from the insurrection, he did not reach his destination until a year later. He served at Sta. Ines (ee-nays) in 1812-13, at Sta. Barbara (sahng-tah bahr-bar-rah) 1813-16, at S. Luis Rey (sahng loo-ees rrayee) in 1816-18, and at Sta. Cruz (sahng-tah krooth) from June, 1818, to November, 1821. Olbes was regarded by his superior as having much ability, energy and great usefulness as a missionary. In November, 1821, he went to Mexico on account of ill-health.\*

Fr. Luis Gil y Taboada was one of the few Mexican Fernandinos, though of Spanish parentage. He was born at Guanajuato (goo-ah-nah-hoo-ah-toh) May 1, 1773, becoming a Franciscan at Pueblito de Queretaro in 1792, joining the San Fernando College in 1800, and being sent to California in 1801. He served as a missionary at San Francisco in 1801-2, 1804-5, 1819-20, at San Jose in 1802-4, Santa Ines in 1806-10, Santa Barbara in 1810-12, San Gabriel in 1813-14, Purisima in 1815-17, San Rafael in 1817-19, Santa Cruz in 1820-30, and San Luis Obispo in 1820, 1830-3. Fr. Gil was a zealous missionary, but he was often in bad health. In 1814 he

\*Hugo Reid.

\*\*Bancroft V, 620-623.

\*Bancroft, II, 625.



SAN GABRIEL MISSION CHURCH—MAIN ALTAR.

From This Antique Retablo With Its Graceful, Charming Madonna and the Odd Statue of the Archangel, the Whole Sacred Place Derives that Mystical Air Which Lures the Visitor and Arouses His Keenest Imagination.



blessed the corner-stone of the Los Angeles church. In 1817 he was the founder of San Rafael (rrah-fah-ail), being thus the first to introduce Christianity north of the bay. In 1821 he was asked to become pastor of Los Angeles, declining on account of ill-health. He was a man of much nervous energy and considerable executive ability, with a certain skill in medicine, and a knowledge of several Indian languages. To his neophytes he was indulgent and was well liked by them. In December, 1833, at the Rancho of Santa Margarita (mahr-gah-ree-tah) where he had gone to say Mass for the Indians occupied in planting, he was attacked by dysentery and died on the 15th. He was buried the next day in the Mission church on the Gospel side near the presbytery, by P. Juan Cabot.\*

Fr. Pedro Munoz was born at Puerto de Banos, Extremadura (poo-air-toh day bah-nyohs ays-tray-mah-doo-rah), Spain, on July 19, 1773, took the habit June 10, 1793, became a member of the College Bien Parada (bee-en pah-rah-dah) and after completing his studies and taking the different orders was ordered to San Fernando, sailing from Cadiz, June 10, 1803, and arriving September 9th. He left the college in April, 1804. He served at San Miguel from October, 1804, to July, 1807, and at San Fernando till November, 1807, having been at San Francisco temporarily also for six months in 1808. He made several expeditions into the interior, the most important being that with Moraga, in 1806, into the Tulares Valley, of which he has left a diary. He retired on account of ill-health.\*

Fr. Vicente Pascual was born July 3, 1780, at Martin del Rio Aragon (mahr-teen dayl ree-oh ah-rah-gohng), and became a Franciscan at the convent of Nra. Sra. de Jesus in Zaragoza, February 1, 1799. He came to Mexico in 1810, and started for California in 1811, but was delayed on account of the revolution and by a serious illness at Acapulco (ah-kah-pool-koh), and did not arrive until August, 1813. He served at San Carlos, as supernumerary, in 1813-14, at San Fernando 1814-15, at San Francisco in 1815-19, at San Miguel 1819-20, at San Diego 1820-46, and at San Juan Capistrano in 1846-8. Ordinary merit, good application, and a certain ability as preacher were the qualities accredited to him by his superiors. He died without receiving the Sacraments, on January 2, 1848, as the rains prevented Fr. Ordaz from arriving in time, but Fr. Ordaz buried him in the presbytery of the Mission church.\*

Fr. Antonio Menendez was a Spaniard and a Dominican friar from Lower California. He served for six years as chaplain at different places. After 1825 he was assigned as chaplain of the Troop in San Diego. Finally he died, chaplain of the Presidio in Santa Barbara, and was buried at the Mission church in April or August, 1832.\*

\*Baneroft, II, 357.

\*Baneroft, V, 623.

\*Baneroft, III, 681.

\*Baneroft, IV, 738.



Fr. Antonio Catarino Rodriguez was one of the few Mexican friars in California before 1830, having been born at San Luis Potosi, in 1777, on January 1st. He took the habit of St. Francis at the convent in his native city, where he served as convent preacher, vicar, master of novices, and professor of moral philosophy. He became a member of the College of San Fernando in August, 1808, and arrived at Monterey, June 22, 1809. His missionary service was at Santa Cruz till 1811, at San Luis Obispo till 1821, and at Purisima till his death in 1824. He died, however, at San Luis Obispo on November 24th, and was buried in the church of the mission. He excelled greatly as a preacher to gente de razon. His virtues and kindness of disposition caused him to be well liked by the Indians. In person he was very corpulent, with prominent eyes, and heavy face.\*

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\* Bancroft, II, 580.

## CHAPTER XIV

### THE FRANCISCAN FATHERS

Continued

Fr. Francisco Gonzalez de Ybarra was a native of Viana (vee-ahnah). Spain, born in 1782. He became a Franciscan in the province of Burgos (boor-gohs), came to Mexico in 1819, and to California in 1820. He was regarded at the time of his arrival as a promising missionary, active and of fair talent. After visiting San Luis Obispo, he became minister of San Fernando, where he served from 1820 to 1835, when he retired to Mexico. He came back in time to perform the burial service of Padre Cabot, in October, 1836, but nothing more is known of him until 1839, from which date he served at San Luis Rey, until his death in 1842. His death was a sudden one from apoplexy. Mofras speaks of the deplorable condition of this Father, whom he saw forced to sit at the administrator's table and listen to the ribaldry of majordomos and vaqueros, who would have thought themselves lucky a few years before to be the Father's servants. He was liked by the Indians at San Luis Rey, and was called by them Tequedeuma, indicating a plain, unassuming man. At San Fernando he was known as an efficient manager, and was not an unpopular man. Mrs. Ord remembers him as jolly and full of fun.\*

Fr. Felix Caballero was a Dominican friar of the Lower California. This famous missionary of the frontier crossed the line to California in 1823, 1829, 1833, and doubtless on other occasions. Duhout-Cilly mentions the coming of Fr. Caballero in June, 1829, to consult about the expulsion.\*

An interesting expedition may be noted here. We allude to the expedition of Captain Jose Romero to California and back by way of the Colorado from Tucson, Sonora. The object was to explore a permanent route of communication between the two provinces, and Romero with a small force of eleven men was accompanied by Padre Felix Caballero, a Dominican friar of Lower California. At the crossing of the Colorado and later the Indians were hostile and stole all the horses, but after great suffering the party arrived by a southern route at the frontier peninsular mission in July, 1823, the report having reached Tucson that all had been killed. The explorers were fed and clothed, and Romero was summoned to Monterey for consultation with the governor as to the best way to get back to Sonora. Romero left Monterey the 10th of October for San Gabriel to prepare for his return, Arguello having issued orders to officers and padres that every assistance was to be offered. After two months of diligent correspondence about men and guns and

\* Bancroft, IV, 622, 623

\* Bancroft, II, 739.

rations and animals, about forty men under Lieutenant Estudillo were equipped as an escolta, and the march began the 15th of December. On account of various mishaps they did not leave San Bernardino until Christmas, and subsequently lost their way and wandered in mountains and deserts without water for their animals, till the end of January, when they returned to San Gabriel.\*

Fr. Tomas Mancilla was a Dominican from Lower California. He was in San Diego in 1829-1830.\*\*

Fr. Jesus Maria Martinez was a Dominican from Lower California. He administered in San Gabriel in 1831-2.†

Fr. Francisco Cuculla was a Dominican friar of Lower California. He served at San Gabriel in 1831-32.‡

Fr. Mariano Sosa was a Dominican friar from Lower California. He was stationed in San Gabriel in 1831-32.§

Frs. Patrick Short and Bachelot had been exiled by Protestant influence from the Hawaiian Islands, and came to California in 1832. Both served at San Gabriel from 1832 to 1836. In 1834-36 Fr. Short was an associate of Hartnell in his school near Monterey. He left California in 1837 and went to Valparaiso, where he still lived in 1870. The two, with a companion, had arrived at the Islands in July, 1827, from France, to establish Catholic missions; but prejudice was aroused against their teachings, largely, it is believed, through the intrigues of Protestant missionaries, and in December, 1831, they were banished, "because their doings are different from ours, and because we cannot agree," as King Kaahua-manu stated it. They sailed on the Waverly, Summer, master, which landed them at San Pedro on January 21, 1832, whence they were taken to San Gabriel and kindly treated. There is not much to be said of their stay in California. Bachelot remained at San Gabriel as assistant minister, his name appearing often in the mission registers. Fr. Short soon came north, and he was engaged with Fr. Hartnell in an educational enterprise at Monterey in 1834. An order came from Mexico to expel them as Jesuits and as having no papers; but the governor did not force it. In 1837, however, although the ayuntamiento of Los Angeles made an effort to retain him as curate, Fr. Bachelot, accompanied by Fr. Short, sailed on the Clementina, and landed at the Islands in April. Persecutions were renewed, from which they were relieved by the French and English navigators Petit-Thouars and Belcher. Fr. Short sailed in October for Valparaiso, and Fr. Bachelot soon departed for the South Sea Islands, dying on the voyage, in 1838.\*\*

Fr. Alexis Bachelot was a French missionary prefect of the

\*Baneroft, II, 507, 508.

\*\*Engelhardt, *The Franciscans in California*, 241.

†Baneroft, IV, 734.

‡Baneroft, II, 772.

§Baneroft, V, 727.

\*\*Baneroft, III, 317, 318.

Sandwich Islands. He served at San Gabriel in 1832-37; retired to the Islands in 1837, and died in 1838, on a voyage to the South Sea Islands\*

Fr. Tomas Eleuterio Estenega (or Estenaga) was born in the province of Vizcaya about 1790, became a Franciscan at Cantabria, came to Mexico College in 1810, and to California in 1820. After remaining for a few months as supernumerary he served at San Miguel in 1820-1, at San Francisco in 1821-33, and at San Gabriel in 1833-47. Prefect Payeras described him soon after his arrival as a pious and worthy missionary, but in bad health. Estenega was tall, slender, and of fair complexion, but bad health always impaired his usefulness, though there was an improvement after his transfer to the south. He was generally well liked by his neophytes, and not unpopular with others. Though declining to take the oath to republicanism he promised obedience to the government. In 1832-3 he served temporarily for several months at San Rafael. I found no trace of him in the mission register of San Gabriel after 1845, and rather strangely, no record of his death. But it appears that he died there early in 1847, since the juez on May 8th, writes of what the "late" Padre Estenega did "over two months ago."\*

It is not strange that no record of his death is found in San Gabriel since he did not die there. Consequently the argument drawn from the testimony of the juez (hoo-aith) who wrote of what the "late" Padre Estenega did "over two months ago," has no force at all.

It is evident that Fr. Estenega died in San Fernando and was buried in the Mission church. He probably died in 1845 or 1846, since Dona Ignacia Villa de Lopez (eeg-nah-thee-ah veel-lya day loh-pyth) who attended his death, died two years later in 1847.

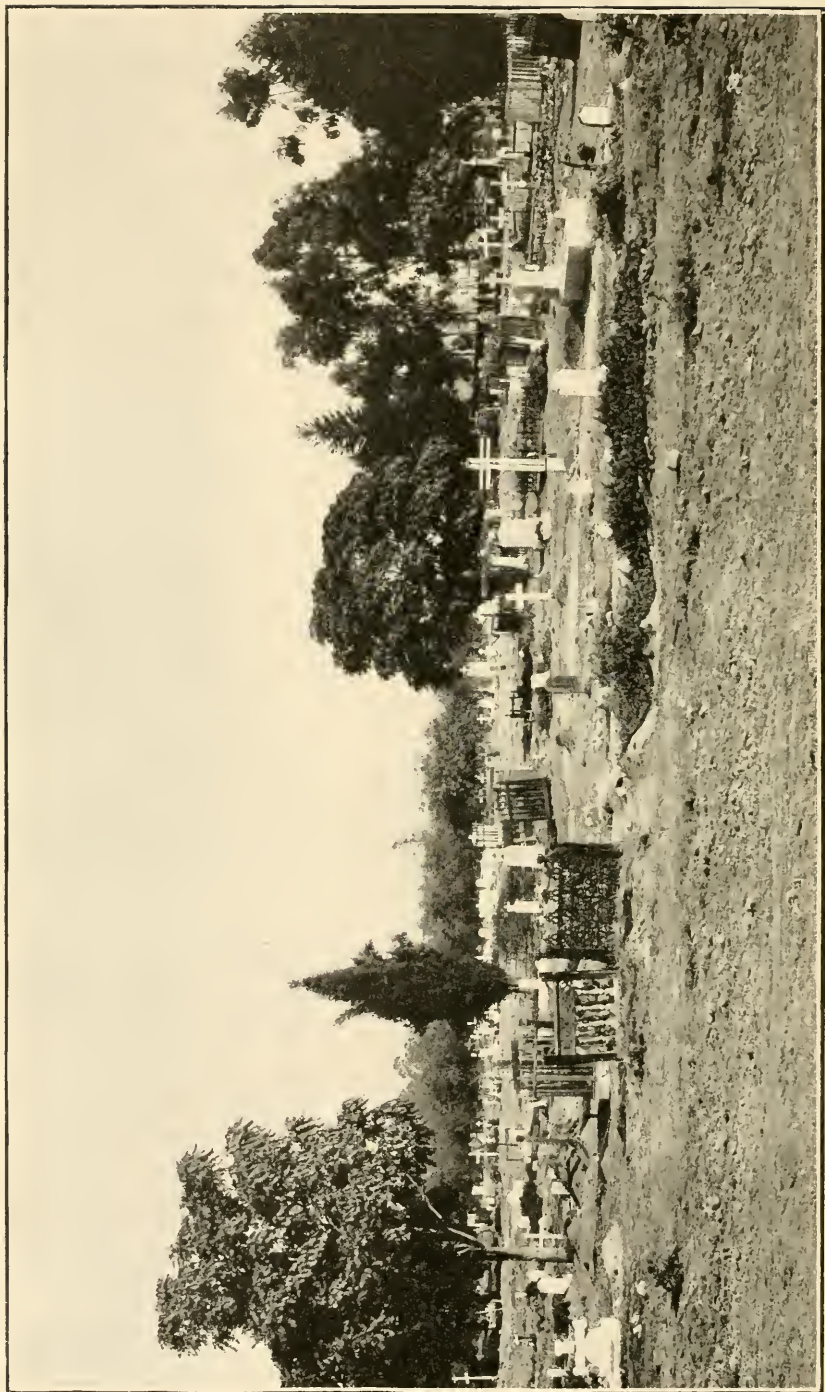
It is interesting to hear the accurate and exact statement given to the author by Dona Catarina Lopez and Dona Maria de las Angustias Jeremias, the former, 78 years old, the latter 82 years old, both of whom still live and reside in San Fernando. Fr. Estenega, being quite sick, was removed from San Gabriel to San Fernando by his friends, Don Juan Manso and Don Jose Arnas, both of whom were hombres de razon (ohm-brays day raah-thohng), in the hope that, by this change the sickly Father might recover. Their hopes, however, were soon banished, because Fr. Estenega died a few months later. During this period he was attended by Don Alfredo, a French doctor from Los Angeles.

Fr. Estenega was administered by Fr. Blas Ordaz. Before receiving the Viaticum he rose from his death bed and approached a temporary altar built in his room, and with a loud voice, he exclaimed: "I have served at San Gabriel and Los Angeles, for fifteen years. Should I, during this time have scandalized or offended any

\*Bancroft, II, 706.

\*\*Bancroft, V, 629.





**SAN GABRIEL CHURCHYARD.**

Much Activity Is Being Shown to Restore, Preserve and Beautify This Old Peaceful Place So Intimately Related to the Mission.



one, perdonenme por el amor de Dios" (Forgive me for the love of God). Then the crowd from San Fernando, San Gabriel and Los Angeles answered, crying, "Si, Padre" (yes, Father), weeping and lamenting the Father's approaching departure from this life. He then received, on his knees, the Holy Communion. While in this adoring attitude many of those present saw on the Father's shoulders the pitiful marks of his extreme mortification. He afterwards was buried in the Mission church near the sanctuary.

Fr. Antonio Maria Jimenez del Recio, 1791-1800, was chaplain on one of the San Blas transports. He was of Mexican origin, and served at San Gabriel and was curate of Los Angeles from 1848 to 1853. Fr. Estenega was assisted by the presbyter, Antonio Maria Jimenez. Fr. Jimenez died in San Gabriel in 1853.\*

Fr. Jose Maria Rosales was a secular priest and his signature appears in the mission books in 1849, two or three times.

Fr. Jose Joaquin Jimeno was born in the City of Mexico on November 30, 1804. He made his profession at the apostolic college of San Fernando in the same city in 1824, and was ordained priest in 1827. He was sent to California in 1827 or 1828. He was stationed at San Luis Rey, in 1827-30, at Santa Cruz in 1830-33, at Santa Ines in 1833-1850, at San Gabriel in 1850-53, and at Santa Barbara in 1854-56. From 1838 he was president of the Fernandinos, vicar-general in 1838-39, and comisario prefecto after Fr. Duran's death in 1846. In 1844 he founded the Santa Ines Seminary, and was its rector until 1850. In 1854 he founded the College of Our Lady of Sorrows at Santa Barbara, and was its president until his death. He died on March 15, 1856, after a painful sickness lasting six months, and was buried in one of the vaults under the mission church. Padre Joaquin resembled Fr. Antonio (his brother) in most respects, though somewhat shorter in stature and less affable or more reserved in manner, and was a very zealous missionary.\*

Fr. Francisco de Jesus Sanchez entered the Franciscan Order as deacon in February, 1837, at the College of Guadalupe. He made his solemn profession and became priest in the following year. He came to California in 1842. While at Santa Barbara Fr. Sanchez held the office of Master of Novices. He was born in Leon, Mexico, in 1813. He came to California with the other Zacatecanos in 1832, but nothing is heard of him there until 1842, when he became the missionary of San Buenaventura. Bancroft thinks Fr. Sanchez remained behind in Lower California while the other Fathers proceeded to Upper California. Fr. Francisco was stationed at San Buenaventura in 1842-43, and again in 1852-53; at Santa Ines in 1844-50, where he was vice-rector of the seminary. In 1874 Fr. Sanchez with Fr. Codina and Brother Joseph O'Malley took charge of the diocesan orphan asylum for boys at Pajaro. He remained

\*Bancroft, IV, 692, 637.

\*Bancroft, IV, 692.

there until 1879, when he returned to Santa Barbara, where he died on April 17, 1884. The body of Fr. Sanchez was interred in the mission vaults.\*

We may truly say that Fr. Sanchez was the most celebrated and universally liked among the Franciscan missionaries in the last period of their life and existence in the Old Missions of California. So faithfully went he around all the missions and churches conducting missions, instructing the ignorant and poor and administering the Sacraments that, even now, there is no middle-aged Californian or Mexican who does not remember, with joy, the lovely countenance and the apostolic works of the most popular Fr. Sanchez.

\*Engelhardt, *The Franciscans in California*, 362, 458.

## CHAPTER XV

### The Graves of our Fathers—Franciscans Interred in San Gabriel

It is also of no little interest to note in passing the names and lives of the Fathers who died at their post while serving the mission and whose venerable remains were laid to rest in the sanctuary of this Mission church.

FR. MIGUEL SANCHEZ, died July 28, 1803. Time of service, 28 years. Buried by Fr. Juan Jose de Santiago.

FR. ANTONIO CRUZADO, died October 12, 1804. Time of service, 33 years. Buried by Fr. Francisco Dumetz.

FR. FRANCISCO DUMETZ, died January 15, 1811. Time of service, 6 years. Buried by Fr. Jose Ma. de Zalvidea.

FR. FRANCISCO ROMAN FERNANDEZ DE ULLIBARRI, died June 16, 1821. Buried by Fr. Jose Ma. de Zalvidea.

FR. JOAQUIN PASCUAL NUEZ, died December 31, 1821. Time of service, 7 years. Buried by Fr. Vicente Pascual Oliva.

FR. JERONIMO BOSCAN, died July 6, 1831. Time of service, 5 years. Buried by Fr. Jose Sanchez.

FR. JOSE BERNARDO SANCHEZ, died January 16, 1833. Buried by Fr. Vincente P. Oliva.

FR. BLAS ORDAZ, died November 11, 1850. Time of service, 3 years. Buried by Fr. Jose Joaquin Jimeno.

FR. ANTONIO MARIA JIMENEZ DEL RECIO, died 1853.

Fr. Francisco M. Sanchez was a native of Aragon, and of the Franciscan province of San Miguel. He left Mexico in October, 1770, and sailed from Tepic in February, 1771. He was one of the company driven by adverse winds to Manzanillo, whence he returned overland to Sinaloa, and finally reached Loreto, November 24, 1771. He was assigned to the mission of Todos Santos; and in August, 1773, when the other Franciscans came north, he was left by Palou at Loreto to attend to sending forward some cattle. He started northward in April, 1774, left Velicata in August with Lieutenant Ortega, and arrived at San Diego, September 26th. He was minister of San Gabriel from September, 1775, though from 1790 to 1800 he spent most of his time at San Diego, Santa Clara, and Soledad, visiting also San Francisco, San Jose, and San Luis Obispo. In 1797, with a view of retirement, he asked for and obtained from the governor a certificate of his missionary services; but he decided to remain in the country, and finally died with asthma at San Gabriel, July 28, 1803. He was buried by Padre

Santiago in the Mission church under the steps of the main altar on the Epistle side. San Gabriel Lib. Mission, MS. 27.\*

Fr. Antonio Cruzado was a native of Alcarazegos, bishopric of Cordova, Andalusia, and was born in 1725. Coming to Mexico before 1748, he served in the Sierra Gorda missions for twenty-two years, was assigned to California in August, 1770, sailed from San Blas January 21, 1771, and arrived at San Diego, March 12th, and again July 14th, after a trip by sea to Monterey. He was assigned to San Buenaventura, but that foundation being postponed, he remained at San Gabriel as supernumerary from November, 1771, until May, 1772, and as regular minister from that date until his death, which occurred on October 12, 1804. He was seventy-nine years old, and had labored for fifty-five years as missionary in America. He received the Sacrament of Extreme Unction, the others being omitted on account of his feeble condition, at the hands of Fr. Francisco Dumetz, who had come to California on the same vessel with him, and who buried him in the Mission church. San Gabriel Lib. Mission, MS. 28.\*

Fr. Francisco Dumetz was a native of Mallorca, was appointed to the California missions in August, 1770, sailed with ten companions from San Blas, January 21, 1771, and arrived at San Diego, March 12th. He served at San Diego until May, 1772, at San Carlos until May, 1782, at San Buenaventura until August, 1797, at San Fernando until 1802, again in 1804-5, and at San Gabriel in 1803-4, and from 1806 to 1811. In 1772 and 1775 he had made trips down to Velicata to obtain supplies. He was buried by Fr. Zalvidea on January 16, 1811, the day after his death. He appears to have been an efficient and zealous worker. Yet his fame must live in California chiefly as the latest survivor of the early friars and in his name applied by Vancouver to a point on the coast. Romero (roh-may-roh), however, tells us that Dumetz was tall, stout, of light complexion and addicted to the use of snuff.\*

Fr. Francisco Roman Fernandez de Ullibarri was born February 28, 1773, at Ali, near Vitoria, Spain. He became a Franciscan in 1794, at Vitoria, sailed from Cadiz, June 20, 1803, and arrived at the College of San Fernando on September 9th. Here he worked irregularly on account of broken health for some five years, when he volunteered for the California service, arriving at Monterey, June 22, 1809. His health was better in his new field, and he served at San Juan Bautista till 1815, at Santa Ines till 1819, being, however, at Purisima temporarily in 1818-19, and at San Fernando till 1821. His disease was hemorrhage of the lungs, of which he came near dying in Feb., 1821, at which time he was urged to go to San Gabriel

\*Bancroft, II, 113-114.

\*Bancroft, II, 113.

\*Bancroft, II, 355.

but refused. He changed his mind later, for he died and was buried at San Gabriel on June 16th. San Gabriel Lib. Mission, MS. 36.\*

Fr. Joaquin Pascual Nuez was born February 20, 1785, at Lugo, de la Rivera de Daroca, Spain, took the habit of St. Francis in the convent at Calatayud, Sept. 24, 1800; sailed from Cadiz, March 20, 1810, arrived at the College of San Fernando, June 20th, and was ordered to California, July 1, 1811. His journey was impeded by the insurrection and he was detained several months at Acapulco by a pestilence, but arrived in Lower California in April, and at his destination in July, 1812. He served at San Fernando from August of that year until March, 1814, and at San Gabriel during the rest of his life. In person Nuez was tall, slender and fair-skinned. He was a good man, loved by all; and though young he was regarded by his prelate as a missionary of more than ordinary ability and promise. His activity was notable in his frequent pastoral visits to the pueblo and ranchos. His illness lasted twenty-four days. He received all the Sacraments and was buried in the Mission church on December 31, 1821. Certificate of Oliva, in San Gabriel Lib. Mission, MS. 37-S. Senan in one record gives the date of his death, December 26, 1821.\*

Fr. Geronimo Boscana was born on May 23, 1776, at Llumayor, Island of Mallorca, and took the Franciscan habit in the convent of Jesus extra muros, at Palma on August 4, 1792. After acting for nearly four years as professor of belles lettres, he started for America, June 5, 1803; arrived at Mexico, October 24th, started for California, February 17, 1806, and landed at Monterey, June 6th. His missionary service was at Soledad in 1806, at Purisima in 1806-11, at San Luis Rey in 1812-13, at San Juan Capistrano in 1814-26, and at San Gabriel in 1826-31. His chief ministry was at San Juan Capistrano, where he devoted much study to the manners and customs of the natives, especially their religious traditions. His writings on this subject, found among his papers and long in possession of Capt. Guerra y Noriega, were published by Robinson in 1846, under the title of *Chinigehinich*. He is described as of less than medium stature, fair complexion, considerably bent in his old age, an inveterate snuff-taker, but kind-hearted and well liked generally. His death occurred on July 6, 1831, and he was buried next day in the San Gabriel church on the San Jose side of the presbytery near the remains of Padre Nuez. San Gabriel Lib. Mission, MS. 40.\*

Fr. Jose Bernardo Sanchez was born September 7, 1778, at Robledillo, Spain, and became a Franciscan in the convent of N. Sra. Sta. Maria de Gracia at San Miguel, Supra Tagum, Oct. 9, 1794. Leaving Spain in February, 1803, he reached his college in Mexico in August, and came to California in 1804. He served at San Diego in 1804-20, at Purisima in 1820-21, and at San Gabriel in 1821-33,

\*Bancroft, II, 569.



until his death on Jan. 16, 1833. In 1817-20 he was regarded by his superiors as of distinguished merit, and ability far above the average, but was suffering and in hopes of early retirement. In 1821 he went with Payeras on an exploring and baptizing tour among Gentile rancherias. From 1827 to 1831 he held the high position of president, performing its difficult duties with great credit. He is described as fair and fat, of lively disposition, generous and hospitable, with a multitude of friends of all classes. He was an able manager of temporal affairs, and took great pride in the prosperity of his mission, being greatly disappointed and perhaps soured by the disastrous results of secularization, against which he had struggled in vain. Mofras says that Fr. Sanchez died of grief at the ruin of the mission through secularization. His body was buried on January 16, 1833, by Padre Oliva at the foot of the altar in the presbytery of the Mission church. San Gabriel Lib. Mission, MS. 40.\*

Fr. Blas Ordaz was born in Castilla la Nueva, Spain, about 1792, and came to California in 1820. He was stationed at San Francisco in 1820-23; from there he accompanied Arguello on his famous expedition to the north, of which trip he wrote a diary. In 1820-22 Fr. Ordaz was at San Miguel, 1823-33 at Santa Ines and Purisima, in 1833-38 at San Buenaventura, at San Fernando in 1838-47, and at San Gabriel in 1847-50. Fr. Blas was a lively and good-natured man.\*\* He was buried with great solemnity, in the sanctuary, on the Gospel side.

Fr. Antonio Maria Jimenez was a native of Mexico, and a secular priest. He assisted Fr. Estenega at San Gabriel and was curate of Los Angeles from 1844. He died in San Gabriel in 1853.\*\*\*

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\*\*\*Bancroft, IV, 692.

\*\*Bancroft, IV, 759.

\*Bancroft, II, 567.

\*Bancroft, III, 641, 642.

\*Bancroft, III, 642.

## CHAPTER XVI

### San Gabriel, a True Promised Land – the Ideal Land of Wealth and Plenty

#### MISCELLANEOUS DATA

The following statements taken from the mission records and other sources show the progress of the mission during the period of its prosperity.

	Sept. 8, 1771, Dec. 31, 1773	Apr. 1775	Feb. 16, 1776	Dec. 31, 1776	Dec. 31, 1778	Dec. 31, 1779	Dec. 27, 1780	Dec. 31, 1781	Dec. 31, 1782	Dec. 31, 1783	Dec. 31, 1784	Dec. 31, 1785	Dec. 31, 1786	Nov. 4, 1787	Dec. 31, 1787	Dec. 31, 1788
Baptisms .....	80		107	47	101	62	64	197	76	100	155	178	78	143	17	130
Marriages .....	1	21	26	15	32	8	14	16	6	43	19	52	11	20	1	31
Deaths .....	3	3	23	14	16	19	21	63	47	51	70	59	59	56	8	71
Population .....						409	452	570	594		749	843	857	935		1000
Cattle .....	38	75	102	142	221	346	450	500	600		900	1200	1540	1850	1960	2400
Horses .....	11	17	23	33	44	70	66	69	87		150	141	162	204		245
Mules .....	17	15	11	17	25	24	32	30	30		41	39	41	53		39
Hogs .....	20	18	24	45	70	75	80	76	60		140	150	160	180		180
Sheep .....	30	84	94	132	3	345	500	820	968		1900	2040	2400	2900	3000	3200
Goats .....	12	35	56	73	410	295	400	416	610		1000	1380	900	1000		1000
Corn .....	21	240	440	450	836	1200	1070	1200	460		1575	1000	700	1200		1100
Wheat .....	7	80	48	109	55	350	640	475	170		1701	1500	1730	2050		1380
Beans .....	7	30	7	21	22	136	166	199	90		150	201	106	211		73
Barley .....				34	7											
Lentil .....						1	9	4	2		21	5	5	4		
Peas .....					63	56										
Garbanzo.....					1	1	7	3	*11		2	18	2	4		
Confirmations .....									632							

Fanega, about 1.60 bushels of grain measure.

	Dec. 31, 1789	Dec. 31, 1790	Dec. 31, 1791	Dec. 31, 1792	Dec. 31, 1793	Dec. 31, 1794	Dec. 31, 1795	Dec. 31, 1796	Dec. 31, 1797	Dec. 31, 1798	Dec. 31, 1799	Dec. 31, 1800	Dec. 31, 1801
Baptisms .....	132	169	238	108	116	107	132	141	93	101	100	131	102
Marriages .....	27	42	46	25	32	35	18	24	20	41	33	9	44
Deaths .....	84	124	107	87	99	69	81	93	96	105	151	236	101
Population .....	1044	1078	1204	1219	1225	1260	1290	1331	1316	1311	1254	1136	1129
Cattle .....	2890	3800	4523	4750	5050	5500	5800	6090	6200	6060	6000	5900	6000
Horses .....	301	401	471	615	730	795	915	960	1160	1210	1160	1120	1340
Mules .....	35	47	39	38	41	43	45	44	50	68	80	80	100
Hogs .....	190	225	200	180	160	150	80	100	150	200	200	180	240
Sheep .....	3578	4980	6276	7250	8500	9050	9200	10546	11350	11500	11000	12100	12500
Goats .....	830	418	900	550	280	300	280	201	290	240	118	80	40
Corn .....	1700	1600	1680	1600	400	800	1300	1000	300	800	800	2000	1897
Wheat .....	3084	2375	3700	2730	1990	2400	2600	4500	3300	2800	3000	4000	3696
Beans .....	131	110	246	40	28	10	123	28	50	200	65	274	165
Barley .....													
Lentil .....	5	2	2	* 3									
Peas .....						4	34	13		1			1
Garbanzo.....	1	12	4	10	4	17	30	15	12	2			19
Habas .....						1	29	7	5	1	2	2	2

MISCELLANEOUS DATA  
Continued

	Dec. 31, 1802	Dec. 31, 1803	Dec. 31, 1804	Dec. 31, 1805	Dec. 31, 1806	Dec. 31, 1807	Dec. 31, 1808	Dec. 31, 1809	Dec. 31, 1810	Dec. 31, 1811	Dec. 31, 1812	Dec. 31, 1813	Dec. 31, 1814	Dec. 31, 1815	Dec. 31, 1816	Dec. 31, 1817
Baptisms .....	75	207	286	154	50	97	56	238	102	506	136	244	173	144	127	191
Marriages .....	23	69	97	29	31	21	47	30	29	139	21	54	40	27	37	42
Deaths .....	107	99	115	92	246	82	80	101	77	130	122	127	149	128	126	115
Population .....	1047	1123	1294	1314	1108	1097	1059	1174	1199	1550	1550	1678	1679	1667	1650	1701
Cattle .....	7500	9500	8000	8000	8050	9500	9600	8000	9800	11000	12000	13000	13500	13600	12900	13000
Horses .....	1460	1210	1285	2018	1274	905	1045	918	1045	850	810	920	580	639	560	630
Mules .....	100	80	90	92	72	105	120	80	120	130	140	190	205	180	120	118
Hogs .....	300	300	120	16	16	18	120	88	125	82	80		120	131	160	170
Sheep .....	13040	13000	13000	9000	10000	10000	12000	9000	9500	10000	10000	11000	10000	10300	10500	10300
Goats .....	100	80	100	80	60	80	130	140	132	150	120		150	160	130	140
Corn .....	1200	2500	1600	500	2400	1500	1000	2000	1300	4400	3000		3400	2100	6500	8000
Wheat .....	3800	4100	2600	1600	4800	7000	1700	3700	4300	6500	5000	50	700	3400	1200	4600
Beans .....	222	178	14	122	123	360	260	300	225	450	160	60	131	312	310	600
Barley .....													50	92	40	50
Lentil .....						12		6		5						
Peas .....			8	6		11		18	8	30			13		2	5
Garbanzo .....	6	18	4		16	10	21	38	6	16			6	10	1	9
Habas .....			7			8	18	8	10	30					2	4
Confessions .....													490	1025	1030	1040
Communions .....														290	270	300
Viatium .....														41	48	54

MISCELLANEOUS DATA  
Continued

	Dec. 31, 1818	Dec. 31, 1819	Dec. 31, 1820	Dec. 31, 1821	Dec. 31, 1822	Dec. 31, 1823	Dec. 31, 1824	Dec. 31, 1825	Dec. 31, 1826	Dec. 31, 1827	Dec. 31, 1828	Dec. 31, 1829	Dec. 31, 1830	Dec. 31, 1831	Dec. 31, 1832
Baptisms .....	140	152	187	196	121	209	148	113	72	47	61	73	50	80	64
Marriages .....	47	36	32	30	40	36	39	45	23	27	25	14	13	30	39
Deaths .....	176	125	125	141	133	126	135	132	88	171	106	59	60	42	145
Population .....	1644	1596	1636	1626	1593	1643	1644	1594	1565	1438	1386	1383	1671	1397	1320
Cattle .....	15000	16000	15000	14000	13848	13625	13304	13895	15300	18400	24300	25000	23500	20500	16500
Horses .....	830	888	904	1200	1130	609	510	525	724	2400	2035	2000	2100	1700	1200
Mules .....	117	130	137	115	110	97	94	65	91	130	135	100	125	120	42
Hogs .....	280	289	292	280	298	270	208	225	215	150	125	200	140	98	60
Sheep .....	11000	13000	12000	13000	12900	12100	7100	7068	10000	14000	13500	15000	14400	13554	8500
Goats .....	130	152	156	130	110	15	14	20	38	50	50	150	95	76	40
Corn .....	1600	3200	7000	3000	1500	600	600	1600	1000	2200	1100	350	2200	400	55
Wheat .....	1800	3500	4000	11000	800	3000	2036	2900	1000	1200	2200	1000	2300	1400	180
Beans .....	300	255	1400	260	700	105	105	158	34	150	85	30	300	13	10
Barley .....	6	25	.....	.....	.....	.....	.....	.....	.....	19	124	100	90	12	60
Lentil .....	15	54	45	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Peas .....	18	60	250	133	.....	.....	.....	94	28	25	48	5	25	7	.....
Garbanzo .....	3	18	39	.....	.....	.....	.....	16	.....	.....	.....	.....	.....	.....	.....
Habas .....	17	6	38	10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Confessions .....	1020	1030	1042	980	984	995	986	870	550	475	401	274	235	245	230
Communications .....	304	309	324	360	370	380	364	458	250	245	138	120	75	90	90
Viaticum .....	53	34	42	42	38	36	58	58	45	60	34	27	22	16	29

In 1812 the San Gabriel Mission enjoyed a private school.

In 1814 the mission numbered 175 inhabitants of *razon* (intelligent people), a term applied to the Europeans.

Bandini talks of 80,000 cattle; Robinson of 120,000. It has been the custom in current newspaper articles to grossly exaggerate the wealth and prosperity of this mission, though doubtless under the care of Fr. Zalvidea it was most prosperous and most systematically managed.

The mission lands in 1822 extended south three leagues to Santa Gertrudis; southwest, six leagues to San Pedro; west, one and one-half leagues; north, two leagues; eastward, seven-ninths league into the mountains and toward the Colorado, including the pagan settlement of San Bernardino; and fifteen leagues northeast. In a report of 1828 there are named as mission ranchos, La Puente, Santa Ana, Jurupe, San Bernardino, San Timoteo, San Gorgonio, four sites on the San Gabriel and also lands between the pueblo and San Rafael.

In 1834 there were 163,579 vines in four vineyards and 2333 various fruit trees.

In 1842 the mission was valued at over two million dollars. Finally from September, 1771, to January 1, 1809, the records show: Baptisms, 14,607; confirmations, 4269; marriages, 2841; deaths, 9675.

In 1843 the property was restored to the Padres after having been confiscated.

Yet in 1845 the government resolved to rent the estates. The land therefore was turned to the *Comisionados*.

In 1845 only 250 Indians remained.

When the property was restored to Father Estenega there were only 72 cattle and 700 sheep.

In June, 1846, the mission estate was sold by the government to Reed and Workman for past aid and service.

Later the title was declared invalid.

While San Gabriel was one of the central places of meeting, it exercised a great influence over the surrounding missions and also aided largely in the encouragement of industries in general. In 1819 the poultry industry was in a flourishing condition.

Among these industries were a soap factory, a shoe shop, a carpenter shop, a candle factory, a powder factory, a tannery, a harness shop and brick kiln. As early as 1804 San Gabriel had a loom mill and in 1819 a water mill and later on saw and flour mills. In 1780 an adobe hospital 28x5 1-3 varas was built. A ward 110x6 and a little chapel 31x5 were added to it in 1815.

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Bancroft, III, 642, 643; II, 567, 568.



It is remarkable and yet not to be wondered at that the mortality among the Indians was very great. The sudden change from their roaming life to these sedentary habits rendered them incapable of resisting diseases and frequently plagues visited the mission.

As a complement of this chapter we shall offer this statement made by the Los Angeles Star in 1852, which, though slightly exaggerated, sets forth the spirit in which the mission and its work was received by the public:

“Situated in the midst of a fertile valley, surrounded with abundant timber and supplied by a thousand springs with an inexhaustible flow of water, the Mission of San Gabriel flourished and became exceedingly rich. Authentic records are said to exist which show that at one time the mission branded fifty thousand calves, manufactured three thousand barrels of wine and harvested one hundred thousand fanegas of grain a year.

“The timber for a brigantine was cut, sawed and fitted at the mission and then transported to, and launched at San Pedro.

“Five thousand Indians were at one time collected and attached to the mission. They are represented to have been sober and industrious, well-clothed, and fed, and they seem to have experienced as high a state of happiness as they are adapted by nature to receive. These five thousand Indians constituted a large family of which the Padres were the social, religious and, we might almost say, political heads. Living thus, this vile and degraded race began to learn some of the fundamental principles of civilized life.

“The institution of marriage, respected and blessed by religion, grew to be so much considered that deviations from its duties were somewhat unfrequent occurrences.

“The girls, on arriving at the stage of puberty, were separated from the rest of the population and taught the useful arts of sewing, weaving, carding, etc., and were only permitted to mingle with the population when they had assumed the character of wives.

“Several industries had been developed; in the mission work shops, a soap factory was established, besides a shoe shop and a carpenter shop. These were operated by converted Indians many of whom attained considerable skill in their respective branches.

“Manufactories too had progressed satisfactorily, making large quantities of cloth, blankets, saddles, etc.

“Among the Padres were some of artistic tastes, whose leisure moments were devoted to carving in wood, horn or leather, some specimens of which were very beautiful.

“Eventually, the more delicate and sensitive of the natives were instructed in the art and some marvelous tracings were done by their hands.”



BACK VIEW OF OLD MISSION, NEW RESTORED CHAPEL AND FATHERS  
HANDSOME RESIDENCE.  
These Fertile Grounds Are Being Converted Into a Mission Park for the Pleasure and Comfort of Visitors.

## CHAPTER XVII

### Gloomy Days in San Gabriel Mission

As in the human body, when a vital organ suffers all others suffer with it, so during the political disturbances and troubles in Mexico in the critical period of its independence from the mother country, the California missions suffered a great loss in their moral influence and finances.

These missions, for their subsistence, depended largely upon the government pension, the Pious Fund. This fund was made up of the voluntary contributions of the people for the maintenance of the California missions. From 1811 to 1813 and from 1828 to 1831 no funds were turned over to the missions. This worked great hardship upon the mission during these years.

The insecurity of public affairs affected the public spirit to such a degree that the Indians became dissatisfied and restless and even, at times, rebellious. Public and private ownership being greatly disturbed, many were rendered careless and indifferent as to investments and improvements, thus greatly hindering public prosperity.

The most fatal results were those that followed the confiscation of property in which the missions sustained an almost total loss. These ancient landmarks, monuments of public good and valued forces of civilization, quickly became an easy prey to the grasping and ravenous desires of unscrupulous and crafty men.

Let the sad result of secular administration be contrasted with the glorious prospects under the Fathers' administration.

The San Gabriel Mission while under the care of the Fathers counted 3000 Indians, 105,000 oxen, 20,000 horses, 40,000 sheep, 20,000 fanegas of grain, 500 barrels of wine and brandy, while under civil administration it could count only the pitiable sum of 500 Indians, 700 oxen, 500 horses, 3500 sheep, with the vineyards lying in absolute waste.\*

Again, at the time of confiscation there were in the mission treasury 100,000 piastres, and in the warehouse for the natives the value of 200,000 francs, all of which fell into the hands of unscrupulous secular or civil administrators.

In a letter of February, 1840, Father Duran quotes Father Estenega to the effect that the mission has to support thirty-eight white people; that there is not a candle, no tallow to make a candle and not cattle fat enough to supply the tallow. "What a scandal!

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\*Baneroft, III, 643-645.

\*We have already called the readers' attention to the exaggerated statistics.

and what a comment on secularization," Father Duran justly exclaims.

As early as 1841 the cook and cow herd were discharged on account of the poverty of the mission.\*\*

Surely the human sweat of toil and sacrifice was licked up by the greed of avarice. Indeed, the lamb was fleeced by the lion.

At this juncture of our history it is refreshing to hear the words of Mr. Wilkes, a member of the exploring expedition of 1842, sent by the government to this frontier country: "At the same time, with a change of rulers the country was deprived of the religious establishments upon which society and good order were founded.

"Anarchy and confusion began to reign and the want of authority was everywhere felt. Some of the missions were deserted, the property which had been amassed in them was dissipated, and the Indians turned out to seek their native wilds. This act (he alluded to secularization) brought about the ruin of the missions and the property that was still left became a prey to the rapacity of the governor."

Further words concerning this unfortunate matter are found in Alexander Forbes' History of Upper California:

"Much credit is unquestionably due to them (the Fathers), and the result exhibits in a striking point of view the efficacy of the system followed by the Fathers, more especially when compared with that adopted by missionaries in other countries.

"There are, I fear, few examples to be found where men enjoying unlimited confidence and power have not abused them, and yet I never heard that the missionaries of California had not acted with the most perfect fidelity, that they ever betrayed their trust caring for humanity: and the testimony of all travelers who have visited this country is uniformly to the same effect."

Not only were the missions wantonly confiscated, but even the missionaries themselves were inhumanely treated by those civil administrators.

At times in their old age and infirmity, even in sickness, the devoted Fathers were denied the necessaries of life. At other times they had, as was the case with Father Ramon Abella (rah-mohng ah-bayl-lyah), at San Luis Obispo Mission, to sleep in an oxhide for a bed, to drink out of a horn for a cup, and to have but a few morsels of sun-dried food to eat.

Many of them died at their posts in these scantily furnished missions rather than to forsake them for a more commodious and lucrative position. Some became actual martyrs for the cause, as was the case of Father Sarria (sah-ree-ah), who died of starvation at the Soledad Mission in 1838. When the plundering and devastation came upon his mission, the poor Father, who remained with

\*\* Bancroft, IV, 637.

a few Indians, was unable to obtain the necessaries of life. And although reduced to the last extremity, he would not abandon the remnant of his flock. He had labored among them for over thirty years and was now ready to die in their behalf. Broken by years, exhausted by hunger, one Sunday morning in August, he gathered his faithful followers for the last time. After beginning the Mass, this heroic priest fell fainting and expired in the arms of his faithful Indian brethren.

John Russel Barlett, who visited the San Gabriel Mission in 1852, immediately following these days of sorrow, laments these sad endings, yet honors the faithful few in the following words:

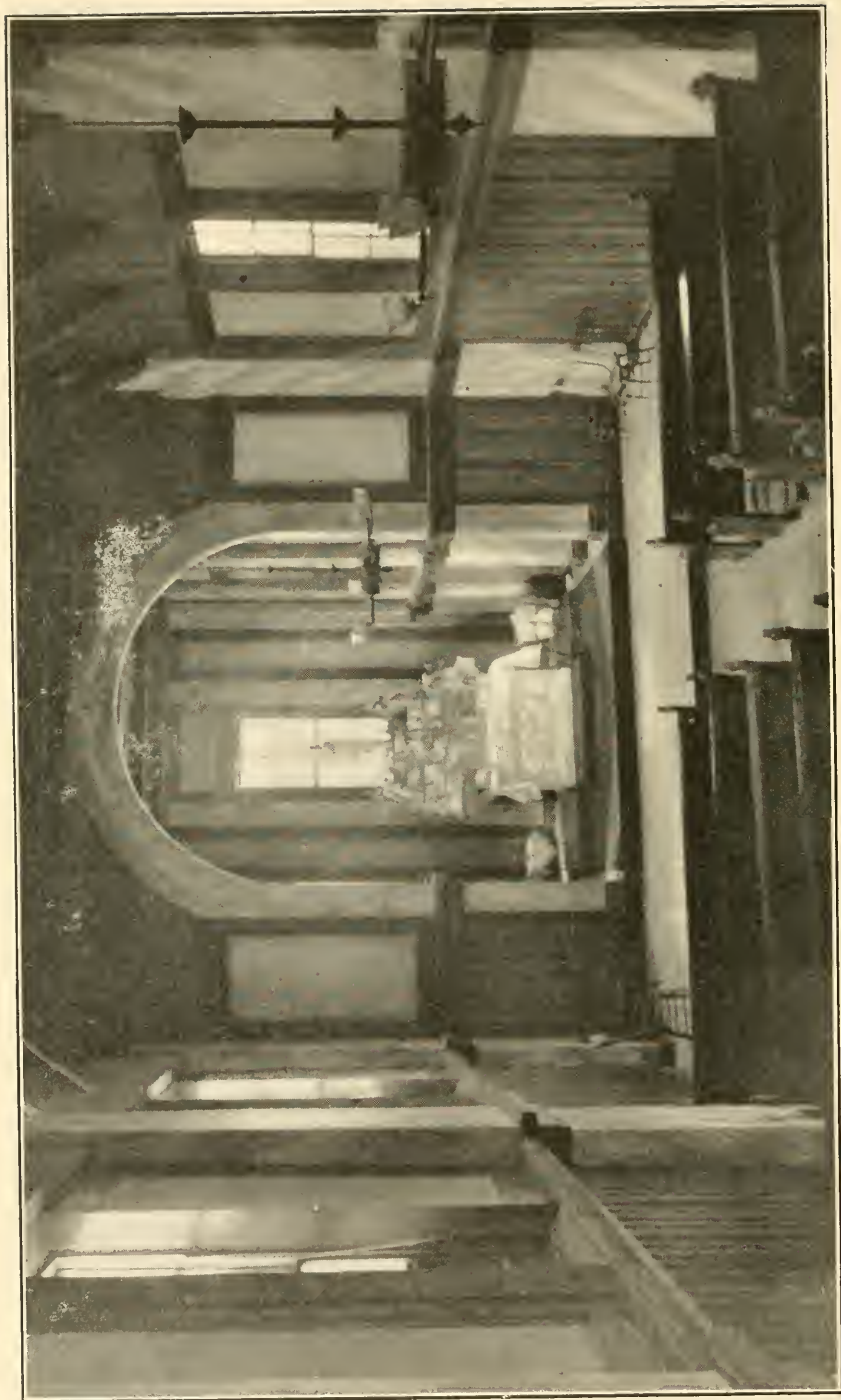
“I saw more Indians about this place (Los Angeles) than in any part of California I had yet visited. They were chiefly mission Indians, i. e., those who had been connected with the missions and had derived their support from them until the suppression of those establishments. They are a miserable, squalid-looking set, squatting or lying about the corners of the streets with no occupation.

“They have no means of obtaining a living, as their lands are taken from them, and the missions for which they labored and which provided after a sort for many thousands of them, are abolished.”

“The Los Angeles Star” voices much the same sentiment in these lines: “When at present we look around and behold the state of the Indians of this country, when we see their women degraded into a scale of life too menial to be domestics, when we behold their men brutalized by drink, incapable of work and following a system of petty thievery for a living, humanity cannot refrain from wishing that the dilapidated Mission of San Gabriel could be renovated, its broken walls be rebuilt, its roofless houses be covered and its deserted halls be again filled with its ancient, industrious, happy and contented original population.”

Finally the author of the “Old Missions of California” adds: “San Gabriel suffered sadly from the cruel blow of secularization, administered, as it was, at a time wholly premature and ill-advised. Secularization was but a synonym for destruction. Such was the fate of San Gabriel, the fairest of the Franciscan possessions, the generous monastery whose portals were open wide to all the wanderers of its time.”





NEW RESTORED CHAPEL.  
This Beautiful Part of the Mission—Recently Restored—is Intended for the More Effective Performance of Some Parochial Duties.

## CHAPTER XVIII

### San Gabriel, a Military Post

One of the unique features in the history of the San Gabriel Mission is the place it has filled in the various military affairs of the different governments under which it has existed. So important and influential has been this place, that it deserves at least a brief résumé.

The missionaries, as they went out on their excursions, were accompanied by one or more soldiers and, coincident with the establishment upon the missions during these years.

We have seen at the founding of San Gabriel, while the missionaries were deliberating on the most suitable site for the mission, that a tumultuous crowd of Indians, headed by their respective chief, attacked the founding party, whereupon one of the Fathers unveiled a beautiful painting representing Our Lady of Sorrows. At this the Indians, dropping their arrows, fell upon their faces, presenting their offerings of peace. Thus we might venture to say that the San Gabriel Mission was born amidst the turmoils of warfare.

In the morning of its life, we see the soldiers repelling the attack of the Indians, who avenged the insult committed by one of the resident soldiers. They so successfully shielded themselves against the darts of the Indians, and so vigorously attacked them, that the Indian chief was the first victim of slaughter. This military post was then re-enforced and the number of soldiers was increased. So the garrison at San Gabriel was noteworthy, not only for its number, but also for its efficiency in maintaining good order in the community.

San Gabriel was often visited by the chief officers of both navy and army. Here was the conference place where those dangerous and difficult expeditions were planned. The governor himself made lengthy visits here.

We have seen Fr. Junipero Serra leaving San Gabriel in 1782 for Monterey, accompanied by a most unusual and remarkable party composed of seventy soldiers, one captain, a commander, ensigns, an efficient number of sergeants and corporals, and the governor with ten soldiers.

On the occasion of the sorrowful happening of Rio Colorado (Ree-oh Koh-loh-rah-doh), when the two recently founded missions were destroyed, the four missionaries slain, Captain Rivera with many soldiers killed and the rest taken captive or dispersed, San Gabriel was the point from which Lieutenant-Colonel Fages and

the governor started on their mission to avenge the wrongs at the River Colorado Missions.\*

The Indians about San Gabriel were always notorious for their warlike disposition and during the various political disturbances they were quite active in frequent rebellious movements.

Among other useful industries the Padres in San Gabriel had a powder factory, which manufactured a sufficient supply for, not only this garrison, but for many others.\*

This period of political disturbances and repeated rebellions in connection also with the decrease of the Indian population of the mission, closes with the famous San Gabriel battle. This battle was one among the many fought between the Californians and the Americans.

This contest, which determined the regaining of Los Angeles by the Americans, was waged not far from the original mission site on January 8, 1847. The Californians spent ten days in their march against the American forces. They finally came near to the San Gabriel river just north of the place where the Santa Fe railroad to Orange bridges the stream. At this remarkable place, which is located about ten miles southeast of Los Angeles, the famous battle of San Gabriel was fought.

The Californians had gathered all their forces, which consisted of 500 mounted men, with four pieces of artillery. They took the most advantageous position on high ground about a quarter of a mile from the river. The Americans sent forward their artillery and were about to cross the river under the leadership of Kearney and Stockton. The Californians fought manfully and for some time successfully prevented the crossing, but finally they retreated. This action lasted but an hour and a half, resulting in two killed, eight wounded on the American side, and about a similar loss among the Californians.

With this battle was ended the period of turbulence and turmoils. Los Angeles was saved to the Americans and a new period of industry and prosperity was made possible. Of this prosperity our next shall deal.

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\*They found it almost impossible to punish the rebellious Indians, who suddenly and unexpectedly destroyed these missions; so they had to be satisfied with ransoming the captives, burying the torn and tortured victims as fast as they could, and return to their ordinary posts.

\*In 1811 and for some years after there was in San Gabriel a constant alarm on account of the Indians who repeatedly came from abroad, spreading in the neighboring ranches panic and desolation. Yet those rebellious savages never dared to attack the mission or its adjoining buildings and property. I have been unable to find any trace in the books, manuscripts and other documents of the mission, concerning the famous neophyte conspiracy designed by an Indian woman in October, 1785.

## CHAPTER XIX

### Late Growth and Restoration

After the dreary and disastrous days of secularization, and after this beautiful territory came into the possession of the United States, a new era of moral and temporal prosperity began.

The beginning of this new era was marked by the establishment and consolidation of the regular and ordinary ecclesiastic hierarchy and discipline. Under this management, instead of one Bishop at the head of the ecclesiastical affairs in California, there very soon came to be such a rapid spread of missionary activity that a metropolitan See was established in San Francisco, with its efficient number of suffragan Bishoprics. Among the worthy Bishops, the memory of whom still lingers in the minds of the present generation, are found such names as Garcia Diego, Alemany, Amat, Mora and Montgomery. The annals of the Catholic Church in California are full of their attainments and faithful service in the cause of God's religion.

The greed for gold in California in 1849 caused a mighty emigration westward and new blood was introduced into the state. With these people came, in addition to a greed for gold, a spirit of enterprise which introduced a revival of activity in various pursuits.

Gold not being found on every hand, many earnest and energetic people, not realizing their hopes in sudden riches and having spent their accumulated means, but finding a delightful climate, sought a livelihood in tilling the soil. Thus thousands of acres were quickly put under profitable cultivation. Naturally the richest spots were sought for tillage, while the less fertile valleys and plains were laid out in great ranches for grazing. It is in the midst of these fertile areas that the missions rapidly flourished and gloriously triumphed.

From these considerations, there may occur to some a question as to why these missions during the years of prosperity have so long lain in waste and ruin. It must not be forgotten that, in order to rebuild these missions, it was necessary to reclaim them by proper procedures. These proceedings were hindered on every hand by designing men, and thus the day of justice and return of the properties was long delayed.

While lawful ownership was in question in the courts, open rapine and pillage continued, until, when the properties were returned, they were but a pile of ruins. In these trials, besides the vexation and anxiety, many millions of dollars were sacrificed and heavy indebtedness was entailed upon the properties.

For all these reasons the rebuilding of the missions has been very slow. Like the children of Israel rebuilding the walls of

Jerusalem, having the sword in one hand and the trowel in the other, the Bishops, while re-establishing and founding new churches, responding to the needs of the time, were obliged to contend in law against the unjust possessors of the missions' property.

As the agricultural districts enlarged and towns rapidly grew to cities, and communities to towns and villages, new churches, new schools and new hospitals became a necessity. This entailed great expense and time and labor on the part of the Dioceses, hence very little time and means were left for rebuilding the ruined missions. Yet with this little time and means the best possible was done.

In reference to San Gabriel, once the pride of the missions, in the continuation of the present work it is devoutly hoped and expected that it shall not only regain its pristine glory, but become the pride of the state, as well as the most interesting, ancient and valuable attraction of the tourist.

So valuable from time to time have been the efforts of each secular priest in attempting to restore some part of the mission, that a just tribute to their honor must be found in at least cataloguing their names here.

The following gives the date of entrance upon service:

- 1851 Father H. T. Lempfrit.
- 1852 Father Pablo Jordan (pah-bloh hohr-dahng).
- 1852 Father Pedro Bagaria (pay-droh bah-gah-riah).
- 1855 Father Anacleto Lestrada (ah-nah-clay-toh lays-trah-dah).
- 1855 Father Jayme Vila (Hah-ee-may Vee-lah).
- 1856 Father Benito Capdevila (Bay-nee-toh Kahp-day-vee-lah).
- 1857 Father J. Rogal (Roh-gahl).
- 1858 Father Domingo Serrano (Doh-meeng-goh Say-rrah-noh).
- 1859 Father Juan Basso (Hoo-ahng Bah-ssoh).
- 1860 Father Angel Molino (Ahng-hayl Moh-lee-noh).
- 1861 Father Angel Delfino Casanova (dayl-fee-noh kah-ssah-noh-bah.)
- 1861 Father Sebastian Ignacio Gallo (say-bahs-tee-ahng eeg-nah-thioh gah-lyoh).
- 1861 Father M. Duran (Doo-rahng).
- 1862 Father Cipriano Rubio (Thee-pree-ah-noh Roo-bee-oh).
- 1863 Father Vicente Riera (Vee-cayng-tay Ree-ay-rah).
- 1863 Father Pedro Verdagner (Pay-droh Vair-dah-gair).  
Father Joseph Mut.
- 1864 Father Pedro Sastre (Pay-droh Sahs-tray).
- 1869 Father Thomas O. Donahoe.
- 1870 Father Joaquin Bot (Hoh-ah-keeng Boht).
- 1871 Father P. Farrelly.
- 1875 Father Joseph McNamee.
- 1887 Father B. Smith.



- 1888 Father C. Seannell.
- 1890 Father Joaquin Bot.
- 1903 Father Henry S. O'Reilly.
- 1906 Father P. M. Bannon.
- 1908 Missionary Sons of the Immaculate Heart of Mary.

Among the best known and popular pastors were Father Cipriano Rubio, who died several years ago, chaplain at the Immaculate Heart Convent, Los Angeles. He was a man of more than ordinarily high intellect, deep spiritual nature, wise in counsel and most patient in service.

Then follows Father Pedro Verdagner, now Bishop, the Vicar Apostolic at Brownsville, Texas. This missionary, who came to this country in the early days, on account of his exceptional talent in government, was appointed pastor of the old Plaza Church in Los Angeles, California, a most important parish in its day. From this place he was promoted to the episcopate when the vicariate apostolic of Brownsville, Texas, was vacant. In this responsible position and most valuable community he is unselfishly and faithfully serving.

Father Joaquin Bot was noted for his generosity in the substantial support he gave to the mission parish and also for his very genial nature in his exceptionally long pastorate.

The last secular priest in charge of the mission was the pious, self-sacrificing Father P. M. Bannon, who died in Los Angeles, in November, 1907. During his illness, the mission was under the care of Rev. Father Wm. Power.

After the death of the late Father Bannon, the mission was placed under the guardianship of the Congregation of the Missionary Sons of the Immaculate Heart of Mary. A brief review of this Congregation will be the content of our next chapter.



VENERABLE ANTHONY MARY CLARET, FOUNDER OF THE CONGREGATION OF THE MISSIONARY SONS OF THE IMMACULATE HEART OF MARY.

His Mind Ever Shone With One Idea and His Heart Was Always Possessed by One Sentiment—"The Charity of Christ Presseth Us."

## CHAPTER XX

### The Sons of the Immaculate Heart of Mary in San Gabriel

In this crowning chapter of the history of San Gabriel, we shall summarily state the origin, development, object and purpose of this illustrious Congregation now in charge of the work.

The earnest desires of the Right Rev. Thomas J. Conaty, D. D., in having these missionaries in his vast Diocese were gratified by the efforts of the Very Rev. Fr. Raymond Pratt, C. M. F., Provincial Superior, supplemented by the faithful labors of the Rev. Barnabas Marinas, C. M. F., Rector of the St. Ferdinand's Cathedral, San Antonio, Texas.

These missionaries were temporarily placed in the San Fernando Mission in April, 1907, and were at length installed in San Gabriel, February, 1908.

The enormous expenditure of time and money for the betterment of the mission speaks very favorably, and the work accomplished stands forth as a living witness to their sacrificing zeal and efficiency.

Touching this matter the Very Rev. Fr. Raymond Pratt, C. M. F., expressed himself during an interview in these words: "Our constant aim shall be not to destroy or to change in the least these precious monuments of old, but to keep them, to preserve them and to improve them.

"We shall endeavor to collect the scattered and long-neglected relics, and install and display them to the best advantage possible.

"It is our wish that the old mission house, a relic and a treasure within itself, shall come to be the museum of all else. In this way old vestments, books and records, tools and other relics, heretofore unknown simply because they were unseen, will be open to the pleasure and inspection of the visitors."

All these will certainly add to the splendor of the Institute of the Missionary Sons of the Immaculate Heart of Mary.

This Religious Congregation was founded in Spain by the Venerable Father Anthony Mary Claret, Archbishop of Santiago de Cuba and Confessor of Her Majesty, the Queen of Spain, Isabella II, on July 16, 1849. This Institute was approved by His Holiness, Pius IX, on the occasion of the ecumenical Council of Vatican at which the Venerable Founder assisted. It is well to note that Father Claret was the first Venerable of that ecumenical Council.

This Congregation, like a rapidly growing tree, has spread its salutary branches in every direction through the Americas, South-

ern Europe and in the dark continent of Africa. In its glorious roll are noted not only faithful laborers, confessors of the faith, but even martyrs. It counts among its numbers different Provinces, Novitiates, Vicariates and Prefectures Apostolic, minor and superior colleges, etc.

The Venerable Claret, the founder of this Institute, has already passed through different processes in the case (cause) of his beatification and so successfully has the work been carried on that we may see at no distant day his glorification in the catalogue of the saints.\*

The missionary spirit of this Founder, the Apostle of the XIX Century, is readily recognized in his children, the Sons of the Immaculate Heart of Mary. From these considerations it legitimately follows that our aim and purpose, as well as that of this Congregation, is in harmony with the motto of Pius X to restore everything in Christ.

These missionaries, while constantly engaged in the betterment and improvement of this precious historical landmark, are continually mindful of the intellectual and moral upbuilding of this Community confided to their paternal care.\*\*

In this way they follow in the footsteps of the old self-sacrificing pioneer Padres, who so faithfully and constantly labored among these people in this marvel of usefulness, the pride of her Sisters, the San Gabriel Mission.

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\*A strenuous work is being shown by the zealous promoters of Father Claret's cause of beatification and by all the admirers and clients of the Servant of God. All this endeavor is directed to hasten the supreme ecclesiastical tribunals to bring to an end the process of miracles of the Servant of God, which will point to the nearby and happy day of the Venerable Father Claret's glorification.

\*\*The Community of the Missionary Sons of the Immaculate Heart of Mary at San Gabriel is composed at present of eight members, the Rev. Father A. Resa, C. M. F., Superior of the Community and Rector of the Mission; the Rev. Father Eustace Flamenco, C. M. F., the Mission Administrator; the Rev. Father Andres A. Cervera, C. M. F., the Curator of the Museum; Father Eugene Sugranes, C. M. F., Secretary; Rev. Father Dominic Zaldivar, C. M. F., Librarian; Rev. Father Andrew Moreno, C. M. F., Superintendent of Grounds; Brother Joaquin Uriz, C. M. F., and Brother Elias Ballonga, C. M. F., both of whom are in charge of the different departments of the house.

## CHAPTER XXI

### The Art, Antiquity and Architecture of San Gabriel Mission

The most noteworthy and impressive testimony of the glories of the old San Gabriel Mission are perhaps the venerable and massive structures of the Mission church with its adjoining apartments, where its most antique and valued relics are exhibited.

A few years after the founding of the mission near the Rio Temblores, as stated herein before, the temporary buildings were transferred to the present site.

It was in the latter place then that the more prominent work was begun. The first of these structures was the Mission church dedicated to San Gabriel the Archangel. This church, begun in the last decade of the eighteenth century, was completed in the early part of the nineteenth century.

The dimensions of this structure are 140 feet long, 27 wide, and 30 feet high. The main walls, six feet thick, are made of stone masonry to the windows, and from here up the structures are of brick. The accessory walls are built in a similar manner and of like material, though they are not so thick. The main front finishes with a gable, having on either side a strong leaning support or buttress (machon) after the style of a lombard sash or belt. On the southeast corner there formerly arose a strong tower which was destroyed by an earthquake on December 8, 1812. Of this tower there remains only the supporting column or springer of one arch.

On the inside, there remain of the original edifice the very strong pilasters or square columns after the toscan style, which indicate that the original roof was an arched one and the arches were band or sash arches (fajones, fah-hoh-nays). To correspond with these interior columns there are buttresses on the outside that are crowned with pretty merlons, which give to the whole building a fantastic appearance and the air of a fortress.

The original roof, destroyed by the earthquake of 1812, was replaced by another made of tiling, supported by crossed beams shod with heavy cedar shoes or blocks, as may be seen in the choir gallery. So beautiful and harmonious must have been the original covering that it seems a great pity that the present ceiling, so out of harmony with the general appearance, has taken its place.

It is common to attribute to the mission the moorish style, but this perhaps is without good foundation. The missionaries and pioneer Fathers, not lacking harmony with the style of their epoch and having been reared close to the Moorish castles in Spain, or





LARGE MUSEUM HALL.  
Most Interesting Room of the Mission Museum, Where the Best and Oldest Paintings Are Exhibited

close to more massive Romanic structures dedicated to Mary, they either unconsciously or purposely stamped these missions with some lasting seal of their early impressions; or perhaps on their return from among the savages, they desired to breathe some air of their fatherland and thus imprinted upon the keystone of the main entrance the star symbol of Mary, or in the highest point of the exterior buttresses they imitated the merlons of the battlements of the muzarabic monuments. All these, however, were placed without departing from the general lines of the style of their epoch, which was that of the renaissance in a popular form which we might term Franciscan.

### THE BAPTISTRY

One of the most interesting places worthy the visitor's notice is the Baptistry, located on the Epistle side in front of the main side entrance. Over its massive walls, rests a pretty dome or cupola called *media naranja* (may-dee-ah nah-rahng-hah) (half an orange).

In the middle of this room arises a square base of solid masonry upon which rests the Baptismal Font. This font is made of hammered copper, the work having been done by the Indians. The original pouring vessel, in the form of a shell made of silver, is still kept. This pouring vessel together with the holy oil stock, censer, holy water pot with sprinkler and a case for the altar breads were made of silver. They are found in the first mission inventory of December, 1773.

### THE ALTAR

The retablo of the main altar divided into sections, exhibits somewhat the *churrigueresco* (choo-rree-gay-rays-koh) style used towards the end of the eighteenth century.\*

In this case good taste is shown in that it harmonizes more nearly with the rest of the mission.

The retablo and the statues carved, stuccoed and painted, typical of the popular culture and art in Spain at that time, mark them decidedly older than the church building. The statues occur in the following order: On the right St. Joaquin and St. Francis of Assisi, on the left St. Anthony and St. Dominic, and in the center above the Archangel St. Gabriel and in the chief place, as the Queen, the statue of the Immaculate Conception. This last one on account of its delicate execution, its realism in the deep feelings it breathes, stands forth as a product of the early eighteenth century.

The frontal or altar hanging of this altar, follows the old Spanish custom in the seventeenth century; accordingly the frontal was made so as to receive a framework gilded and ornamented within, on which was placed and displayed fine embroidered and orna-

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\*This style which was in vogue mostly in Spain during the eighteenth century, marks a noticeable deviation from the genuine artistic taste, and it is remarkable for its extravagant and senseless profusion of adorning and ornaments.

mented silk tapestry of various colors. These colors were in such number as to meet the requirements of various days and ceremonies.

### PAINTINGS

In addition to the paintings representing the Blessed Virgin and St. Gabriel placed on the walls of the sanctuary, upon the main walls of the church the following paintings appear.

Beginning with the Gospel side we have: San Pedro (sahng pay-droh), St. Peter; San Juan (sahng hoo-abng), St. John; San Andres (sahng ahng-drays), St. Andrew; Santo Tomas (sahng-toh toh-mahs), St. Thomas; San Mateo (sahng mah-tay-oh), St. Matthew; San Simon (sahng see-mohng), St. Simon; San Lucas (sahng loo-kahs), St. Luke; San Marcos (sahng mahr-kohs), St. Mark. And on the Epistle side there are arranged: San Pablo (sahng pah-bloh), St. Paul; Santiago el Menor (sahng-teeah-goh ayl may-nohr), St. James the Lesser; San Felipe (sahng fay-lee-pay), St. Philip; San Bartolome (sahng bahr-toh-loh-may), St. Bartholomew; Santiago el Mayor (sahng-tee-ah-goh ayl mah-ee-ohr) St. James the Greater; San Tadeo (sahng tah-day-oh), St. Thaddeus; San Bernabe (sahng bair-nay-bay), St. Barnabas.

Unfortunately audacious and profane hands, under the pretext of preserving these paintings, robbed them of their original brilliancy and primitive color, thus depriving them of their original lifelikeness.

There is also the famous symbolical painting representing the most Holy Trinity by the noted author Lucas Mena (loo-kahs may-nah).

All these paintings came from Spain.

### THE SACRISTY

This of all the buildings is the best preserved. On the right of the main altar is the entrance to this room, which is a reliquary of antiquities and was respected even by the earthquake of 1812. The roof is the original one. The arched roof called cannon has no mouldings or frescoed base save the simple listel which divides the arch from the walls.

In the primitive cajoneras (kah-hoh-nay-rahs) (chest of drawers), the old precious ornaments, imported from Spain by the Franciscan Fathers, are found here preserved entire. Among these there is found a collection of pretty copes, canopies, chasubles made of silk tissue, embroidered velvet cloth, silver, etc.

There are also a tankard made of copper with its bowl for the washing of the hands of the priest, a holy water vessel with its sprinkler made of silver, various candlesticks and two processional crosses which were carried by the missionaries in their excursions among the Indians. All of these also appear in the first mission inventory.

Concerning the statuary, there is to be found in the church an



OLD MISSION DOORS.

These Massive Doors Were Entirely Open Only in Token of Rejoicing on Great Feast Days.

old life-sized crucifix called "Santo Cristo de Majusqui" (sahng-toh krees-toh day mah-hoos-kee), and another smaller one is placed on the main altar.

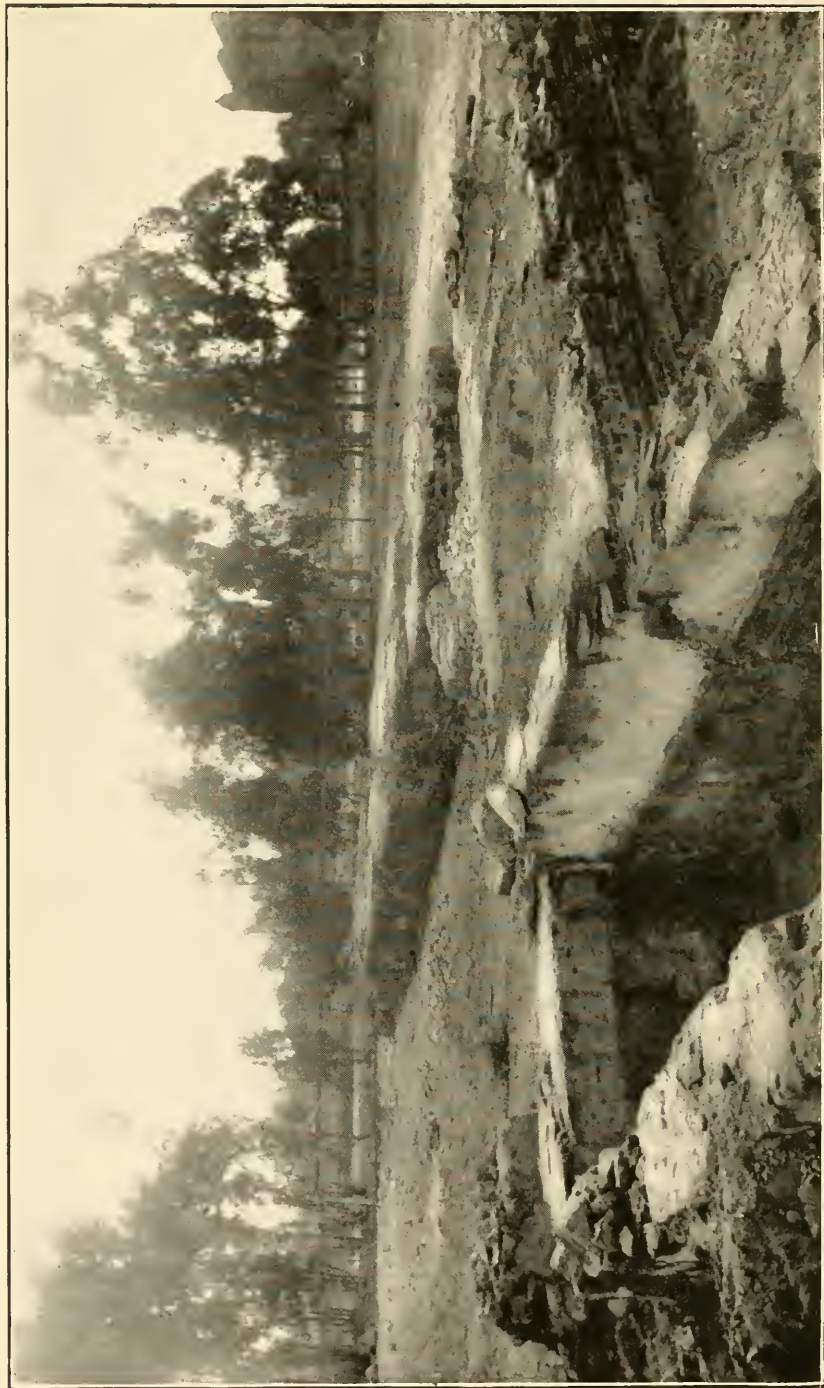
Finally here also occurs a lifesized carved image of San Buena-ventura and another one of St. Joseph, dressed according to the European custom.

Here are also preserved for the museum, two small silver statues of Santiago and Nuestra Senora del Pilar de Zaragoza (noo-ays-tray say-nyoh-rah dayl pee-lahr day thah-rah-goh-thah) of the seventeenth century, as well as various votive offerings made of silver and other metals.

Above the exit which leads to the "camino real" (kah-mee-noh rray-ahl), the king's highway, there is a most original painting representing the inferno with its reprobate inmates keenly and variously tormented.

Several years ago, as any one may notice, the plain square windows of the church which marked the typical Franciscan style, were enlarged by hands lacking in taste. Thus the whole edifice was robbed of that plain, severe, yet beautiful air which gave to the whole the odd, fantastic appearance of a fortification.





OLD SAN GABRIEL OVENS.  
Most Interesting Spot Where the Indians—Trained by the Fathers—Baked Bread, Burnt Brick and Made Soap



## CHAPTER XXII

### The Art, Antiquity and Architecture of San Gabriel Mission — Concluded

#### THE MUSEUM

The old mission house is to be converted into a museum. Upon entering this historical building there may be seen the room in which is located the old library. This library is a typographical gallery and a living history of the many vicissitudes of the printing press during the past centuries.

These books brought from Spain by the Fathers were the constant companions of the missionaries and the witnesses of their excursions and heroic deeds.

The most antique work is the *Summa Alex. Ales.*, year 1489, which saw the early days of the printing press. Then follow in age the *Philosophy of Gabriel Biel*, year 1501, and the works of el Tostado Obispo de Avila (ayl-tohs-tab-doh oh-bees-poh day ah-vee-lah), Spain, 1527.

There are three volumes of the *Summa Theologica* of St. Thomas Aquinas, 1534 and 1535. All of these thus far enumerated were printed in the primitive gothic German characters. The work of San Fulgencio de Ruspe shows us the first attempts by the famous Belgium house (Cristof. Plantin) at making the French italic characters while a dozen various works of the sixteenth century evidence the domain of the character called the round italic used in Spain, France, Belgium, and Italy.

There are to be found, among all these works, several incunabula of sacred music printed in Salamanca (sah-lah-mahng-ka), Spain, in the same century. While these volumes are of great interest, yet even greater attractiveness and curiosity is aroused by the old records and other documents made by the founders of the mission in which there is to be seen the handwriting and signature of the president and founder of the California Missions, the venerable Father Junipero Serra. San Gabriel Mission can legitimately be proud of having all of the records from the very date of its foundation.

There are also exhibited in the mission library beautiful models of round characters in different parchments of the fourteenth and fifteenth centuries and other handwritings of the sixteenth, seventeenth and eighteenth centuries, and one map of the Holy Land drawn in 1705.

#### PAINTINGS

It being the purpose of this chapter to give merely an historical account we shall not offer a criticism on these paintings but simply put forth the argument of the principal ones.



### THE ANGELUS BELL.

Thus Called Because Its Silver Tongue Summons the Faithful Three Times a Day  
—Morning, Noon and Evening—to Greet Her After Whom the Great  
Metropolis of the Southwest Is Named.

They, being of Spanish art and origin, represent largely scriptural texts and subjects. Among others there are the Queen Esther, Bethsabee Leaving the Bath, Salome Carrying the Head of St. John the Baptist, and the Massacre of the Innocents, noted for its freshness and expression in harmony with the delicacy of its execution.

Notable for their antiquity are the paintings representing St. Paul bitten by the serpent on the island of Malta, the dream of Saint Joseph, his spousals, etc. Here is to be seen also a byzantine copy of a Madonna of the seventeenth century.

There are copies of St. Francis, the Immaculate Conception and of Our Lady of the Most Holy Rosary, all by Murillo (moo-reel-lio). A painting representing St. Mary Magdalen, attributed to Correggio, attracts special attention because of its expression and delicately executed work.

From Italian artists there are exhibited in this gallery copies reproduced on copper, as for instance the Madonna called of the "Grand Duke," by Raphael, the Madonna and the Child by Sarto, and others, left to the study and curiosity of the visitors.

Painted on wood and of Mexican origin, there are four beautiful pieces representing as many apparitions of the Blessed Virgin of Guadalupe (Goo-ah-dah-loo-pay).

There are kept as historical mementoes of the mission, an old anchor belonging to one of the first ships arriving in California from Spain, the primitive and well made doors of the Mission church artistically finished with large copper nails, two old style pivoted hinges on which these massive doors swung, the first confessional box used by the Fathers, other objects of Roman-Spanish art of the first centuries of Christianity, still other articles of Spanish-Arabic art, and yet some of old Indian craft and finally the old gigantic rose vine noted for its ever-blooming, fragrant, snow-white mantle which saw the days of the old pioneer Padres. One of the most striking features of the museum is a rare and genuine collection of various mortars, pestles, grinders, mealing stones, tools, arrowheads, baskets, beads, tomahawks, vestments, etc.

### THE BELFRY

This with its plain yet serviceable structure reminds one of the old popular Franciscan style.

The fame of the San Gabriel Campanile with its historical bells, is world wide and has attracted tourists from far and near. The same bells whose melodious peals called and summoned the savages from their native haunts to this more blessed spot of salvation and civilization have given inspiration to the poets rhyme and the story-maker's tale.\*

\*When the celebrated San Gabriel chimes send forth their melodious argentine voices, sweet remembrances and comforting thoughts come to the pious mind:

"O solemn bells! whose consecrated masses  
Recall the faith of old;  
O tinkling bells! that lulled with twilight music,  
The spiritual fold,"

—Bret Harte.

The largest bell, called the Angelus and rung three times a day, gives forth the most clear and sweet sound. Originally there were six but now only four remain. The date, author, name and inscriptions are as follows:

**FIRST BELL**

AVE. MARIA SANTISSIMA.  
S. FRAN.  
DE PAVLA RVELAS.  
ME FECIT  
N. CO.

**SECOND BELL**

CAST BY G. H. HOLBROOK.  
MEDWAY, MASS.,  
1828.

**THIRD BELL**

AVE. MARIA  
S. JUAN NEPOMUCENO  
RVELAS ME FECIT  
A. D. '95.

**FOURTH BELL**

FECIT BENITVS a' REGIBVS  
A. D. 1830.

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**THE OVENS**

One hundred feet to the rear of the church in the garden, may be seen the ruins of the old bake ovens, where the Indians, trained by the Fathers, baked bread for the community, burnt brick for the buildings and made soap. There can be seen the furnaces for the caldrons.

**THE NEW CHAPEL**

Making a right angle with the old Mission church from the sacristy, a new chapel has been built by the Missionary Sons of the Immaculate Heart of Mary, now in charge of the mission.

This tall, frame structure, plastered on the outside, in style imitates the old Mission church externally while the inside is a graphic reminder of the chapel of the historically famous convent of the Rabida (rrah-bee-dah) in Spain. This convent was the first to open its wide portals to the great discoverer of America and to offer support to him in the person of its illustrious abbot, Fray Juan Perez de Marchena (frah-ee hoo-ahng pay-rayth day mah-rah-chay-nah).\*

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\*Visitors are taken through the mission and kindly entertained by the faithful and intelligent guide, Mr. Gabriel Quiroz.



## CHAPTER XXIII

### San Gabriel in the Twentieth Century

It is a remarkable fact which cannot be successfully controverted that San Gabriel in these modern days is the great central attraction for tourists and lovers of our landmarks.

Here we see the venerable walls of the San Gabriel with the religious traditions of old California going hand in hand with the most modern equipments and aggressive methods of work.

This peerless landmark, a museum in itself, stands forth as a silent, yet eloquent testimony, a living witness to the old marvels done by the pioneer Padres. Yet at the same time we have the pleasure of contemplating here the wonderful improvements of our modern inventions. The electric lines, most thoroughly equipped for rapid transit, pass around its sacred edifices as though paying the tribute of honor and admiration. The solitude of this sacred spot is often disturbed by the thundering steed of the giant of modern times, the locomotive, which proudly leads the train of human freight to the Pacific Slopes; thus giving the tourists the opportunity of greeting this mission and the work accomplished by past civilizations.

In the many beautiful and comfortable homes surrounding the mission are found all the conveniences of modern life.

In its many extensive orchards, fertile gardens, blooming terraces and laden vineyards, with its modern machinery, implements and methods of agriculture, this mission combines the highest conceptions of civilization with the uniqueness of its past history. All these features combined with the surrounding hills and snow-capped mountains, afford a grandeur unsurpassed in all the country around and in all the world a place most unique. The first mission orange grove still bears its delicious fruit and testifies of its ancient glory.

In addition to these, San Gabriel has a feature peculiar to itself. It stands unique among all the missions of California. Go anywhere over this Golden State, even among the missions, and you will find the old customs exchanged for modern ones. It has never been, it is not, and we dare to say that it will never be so with San Gabriel. While welcoming whatever means progress and improvement, it will unhesitatingly rebuke any attempt to change the old pueblo with its typical customs. Here in this place must remain the old adobe huts, the old-fashioned people with their antique ways. I venture to say that even the Americans and Europeans settling here become so identified with the spirit of the place that their anxiety is to keep alive the old traditions. The melodious songs of the mission, the old, popular Indian airs, sports, amusements, etc., must forever remain a most attractive feature.





**THE FATHERS' NEW RESIDENCE.**

This is a Commodious Abode, Wherein the Missionaries, Fed on Sweet Memories of the Past, Peacefully Follow Their Daily Routine, Surrounded By the Turmoil of Modern Life.

Within the sacred mures of the church, the harmonious accents and sweet cadence of the language of Cervantes still thrill the hearts of the faithful. While our official tongue, the language of Shakespeare, is used in the church services, yet the old pious Donas (doh-nyahs) have to say their prayers and recite their beads in the rhythmical Spanish language. Even the children, while reared and educated after our wonderful American system, when at play must use the tongue of the pioneer missionaries that first scattered the blessed seed of Christian civilization.

Any visitor at Corpus Day may see the solemn procession of old, with its typical songs and the Holy Eucharist carried along amidst clouds of incense and flowers, escorted by hundreds of pueblanos and rancheros, carrying lighted tapers. This imposing line stops at the temporary altars or ermitas (air-mee-tahs), as it used to do in the centuries past. The melodious, angelical salutation, the Dios te salve, so many times sung around the old Plaza church in the City of Angels, is still heard in this, our mission, especially when the Angelus bell summons the faithful to greet the Mother of God.

Such is San Gabriel in the midst of modern environments. Thus while anxious to keep alive the typical physiognomy of the mission, the watchful Fathers in charge of it are wide awake to the necessities of modern times. Hence the work of restoration in the mission, the bettering of its grounds, the beautifying of the old cemetery, the renewing of the old ovens, living witnesses to the culture and industrial sentiment of the Fathers, all these improvements go hand in hand with the moral upbuilding of this growing community.

We know from history that this mission had a school at the beginning of the last century. Now the sturdy missionaries in charge of the mission, assisted by the untiring efforts of the pioneers of this place, are working hard that they may have, in the near future, another nucleus of moral and mental formation.

As the closing words of this last chapter we cannot refrain turning our attention to the perennial source of sentiment and the abundant fount of inspiration, the San Gabriel Mission bells. In these Grace Winkler found her happy inspiration, as appears in the following lines:

#### SAN GABRIEL MISSION BELLS

O mission bells, sweet mission bells,  
Fantastic tales thy chiming tells  
Of hooded monks with stately tread,  
Of dreams long past, and loves long dead,  
Of hopes decayed, of funeral knells,  
O mission bells, sweet mission bells!

MISSION SAN GABRIEL

Methinks I see at break of day  
The Spaniard brave in trappings gay,  
Bow down where perfumed censers swing,  
Where dark-robed priest and laymen sing:  
His voice with thine in praise upwells.  
O mission bells, sweet mission bells!

In those far days thine echoes pealed  
To warn the toiler in the field  
To flee for shelter 'neath thy wall,  
Safe from the deadly arrows' fall;  
O mission bells, sweet mission bells,  
On memory's ear thy cadence dwells.

—(Adapted from lines by Grace Winkler.)



## APPENDIX

### SAN GABRIEL'S UNFADING BOUQUET OF IMMORTELLES NAMES OF THE CITY OF LOS ANGELES

Pueblo de la Reyna de los Angeles de Porciuncula. (Town of our Lady of Angels of Porciuncula.)

Pueblo de la Porciuncula. (Town of Porciuncula.)

Pueblo de la Reyna de los Angeles. (Town of the Queen of Angels.)

Pueblo de Nuestra Senora de Los Angeles. (Town of Our Lady of Angels.)

Pueblo de los Angeles. (Town of Angels.)

Pueblo de Maria Santisima de los Angeles. (Town of the Most Holy Mary of Angels.)

El Pueblo. (The Town.)

El Pueblo de Razon. (The Town of Razon or the town of intelligent people.)

El Pueblo de Santa Maria de los Angeles. (Town of Holy Mary of Angels.)

La Porciuncula. (The Porciuncula.)

Pueblo de Nuestra Senora de Los Angeles de Porciuncula. (Town of Our Lady of Angels of Porciuncula. Thus called or named by Father Palou.)

Father Junipero Serra in 1783, October 30th, called Los Angeles, La Porciuncula.

### SOME DISTINGUISHED PIONEER CITY OFFICIALS IN LOS ANGELES

Don Joaquin Higuera, Alcalde (Mayor) of Los Angeles in 1800.

Don Francisco Xavier Alvarado, cabo (corporal) in charge of the Pueblo de Los Angeles in 1797.

Don Juan de Ortega, Sargento distinguido de la Compania del Presidio de Santa Barbara y Juez comisionado del Pueblo de los Angeles in 1812. (Distinguished sergeant of the company of the Presidio of Santa Barbara and Judge having jurisdiction over the Pueblo of Angels in 1812.)

Guillermo Cota, sargento comisionado del Pueblo de los Angeles,

Anastasio Carrillo, sargento comisionado del Pueblo de los Angeles in 1821.

Vicente Felix, cabo (corporal) of the Pueblo in 1791.

Martin Reyes, soldado (soldier) of Los Angeles in 1791.

Don Jose Polanco, Alcalde (mayor) of Los Angeles in 1812.

### POBLADORES (FOUNDERS) OF LOS ANGELES.

Antonio Villavicencio and Maria de los Santos.

Antonio Villavicioso.

Basilio Antonio Rosas and Manuela Hernandez.

Felipe Garcia and Petra de Alcantara.

Francisco Villavicencio.

Jose Alejandro Rosas and Juana Maria Rodriguez.

Juan Antonio Mesa.

Jose Antonio Navarro and Regina Dorteza Rodriguez.

Jose Moreno and Maria Guadalupe Perez.

Jose Francisco Sinova.

Jose Vanegas and Maria Maxima Aguilar.

Jose Villa and Maria Paulina Martinez.

Luis Quinteros.

Manuel Camero and Maria Tomasa.

Pablo Rodriguez and Maria Rosalia Noriega.

### AMERICAN PIONEER NAMES IN SAN GABRIEL.

Churchman, 1825.

Hartnell, Henry Williams, 1831.

Daniel Martin, called the Anglo Americano from Boston, 1824.

Joseph George Rice, a Baptist who embraced the Catholic faith, 1824.

Dona Maria de las Nieves Roland together with Andres Pico, brother of the governor, stood for an Indian child, September 18, 1847.

Robert Joseph Caldwell, from Boston, received into the Catholic Church, 1829.

Joseph Chapman, from Boston, 1829.

Michael White, Englishman, Cal-

vinist, received into the Catholic Church at San Gabriel, 1830.

Joaquin Bowman, from North Carolina, 1831.

Stephen Richardson, son of William Richardson, Englishman, was baptized, 1841. Don Pablo de la Portilla, capitán comandante (captain commander) at San Diego, stood for him.

Barelay, 1831.

Monroy, 1836.

Reid, Hugo Perfecto, 1838.

Dalton, Perfecto Hugo, from London, 49 years old, was baptized in San Gabriel, July 31, 1847. Reid Hugo stood for him.

Workman, Margarita, 1848.

Mueller, 1848.

Jackson, 1848.

Thomson, 1848.

Wool, 1848.

#### ARMY OFFICERS IN SAN GABRIEL.

Francisco Mignel, first corporal, 1771.

Jose Maria Gongora, second corporal, 1772.

Manuel Robles, third corporal, 1773.

Juan Jose Robles, fourth corporal, 1774.

Guillermo Carrillo, fifth corporal, 1775.

Jose Ignacio Olivera, sixth corporal, 1777.

Jose Maria Verdugo, corporal, 1796.

Pedro Polloreña, corporal, 1798.

Antonio Pico, sargento (sergeant).

Alejandro Soto, cabo (corporal).

Gabriel Moraga, teniente (lieutenant).

Hilario Machado, cabo, 1811.

Ignacio Delgado, alferes (ensign).

Mannel Machado, cabo, 1813.

Juan Bautista Alvarado, cabo, 1808.

Juan Feliz, cabo, 1825.

Juan Osma, cabo, 1807.

Juan Maria Marron, cabo, 1826.

Jose Palomares, sargento.

Jose Maria Pico, sargento, 1800.

Jose Alvarez, cabo, 1822.

Jose Maria Ortega, cabo.

Pedro Lobo, cabo, 1809.

Pedro Guerrero, cabo de artilleria (corporal of artillery).

Raymundo Carrillo, capitán (captain).

#### DISTINGUISHED OFFICIALS DE RAZON IN SAN GABRIEL

Manuel Orozco, sirviente de la escuela (muleteer), 1772.

Cristobal Cardenas, first sirviente of the Mission (muleteer), 1772.

Francisco Bernal, sirviente del rey (king's servant), 1774.

Antonio Planes, Fiscal of the Church.

Antonio Lopez, Sacristan.

Pablo Vejea, maestro carpintero (master carpenter) from Tepic, 1796.

Ignacio Ortega, Mayordomo (manager), 1791.

Felipe Santiago Moreno, Herrero (blacksmith), 1799.

Miguel Blanco, Asistente of the Mission, 1799.

Claudio Lopez, Mayordomo (manager of the Mission), 1809.

Nicolas Alarid, Mayordomo, 1815.

Domingo Felix, sirviente de la mision (assistant to the Mission), 1830.

Francisco Villa, sirviente of the Mission, 1830.

Jose Antonio Ramirez, Mayordomo.

Nepomuceno Alvarado, Mayordomo del Rancho de San Bernardino (manager of the ranch of San Bernardino), 1833.

Santiago Rubio, sirviente of the Mission.

Don Claudio Lopez, whose grand son, Don Jeronimo Lopez, is a resident of San Fernando, was confirmed by Father Junipero Serra at San Gabriel.

#### NOTED INDIAN OFFICIALS IN SAN GABRIEL.

Agustin, el enfermero (male nurse).

Andres, interpreter.

Bernardo, sacristan mayor.

Benito, enfermero.

Benigno, el rezador (prayer leader).

Benigno, el ciego y rezador (the blind and prayer leader).

Benito, el interprete.

Basilca, enfermera (female nurse).

Conrado, enfermero.

Doroteo, alcalde (mayor)

Eusebio, sacristan.

Fortunato, sacristan.

Fortunato, alcalde.

Gaspar, interpreter.



APPENDIX—Continued

Gregorio, captain of Golpiabit (Indian ranch).  
 Ignacio, alcalde (mayor).  
 Ignacio, enfermero (male nurse).  
 Ignacio, interpreter.  
 Basilea, enfermera (female nurse).  
 Jose Gabriel, cocinero (cook).  
 Juan, carpintero (carpenter).  
 Justo, jabonero (soapmaker).  
 Jose, vaquero.  
 Jose Manuel, alcalde (mayor).  
 Joaquin, the blind, who was the prayer leader in the ranch of San Bernardino.  
 Miguel, Indian captain baptized in 1804.  
 Manuel, alcalde, 1804.  
 Maria del Carmen, enfermera (female nurse), 1805.  
 Miguel, maestro del telar (master of the loom).  
 Mauro, enterrador (undertaker).  
 Matilde, monja (nun).  
 Manuel Antonio, licenciado y neo-

fito de esta mision (lawyer and neophyte of the Mission).  
 Mateo, Indian captain of Ajubit (Indian ranch).  
 Pedro Celestino, alcalde (mayor), 1799.  
 Pascual, carpintero (carpenter).  
 Pelayo, sacristan.  
 Perfecto, sacristan.  
 Pascasio, alcalde (mayor).  
 Remigio, albanil (mason).  
 Santos, cocinero (cook).  
 Simon, alcalde (mayor).  
 Sonorino, captain of Ajuspiabit (Indian ranch).  
 Santana, costurera (female school teacher).  
 Saturnino, alcalde (mayor).  
 Serviano Sergio, interpreter.  
 Teresa, enfermera (female nurse).  
 Tiburcio, interpreter.  
 Valerio, enfermero (male nurse).  
 Victor, sacristan.

SOLDIERS IN SAN GABRIEL.

Antonio Cota.	Francisco de Paula Garcia.	Juan Felix.
Anselmo Romero.	Francisco Villa Gomez.	Juan Maria Canedo.
Antonio Reyes.	Francisco Sotelo.	Juan Angel Amarillas.
Agustin de Leyba.	Gaspar Valenzuela.	Juan German.
Anastasio Felix.	Gabriel Ibarra.	Juan Bermudez.
Andres Ibarra.	Gerardo Pena.	Juan Silvas.
Bonifacio Estrada.	Guillermo Soto.	Juan Jose Rodriguez.
Bernardo Heredia.	Ignacio Alvarado.	Juan Pacifico Ontiveros.
Cosme Olivas.	Ignacio Lugo.	Juan Jose Lobo.
Crispin Perez.	Ignacio Valencia.	Juan Victoriano Felix.
Cayetano Duarte.	Isidoro German.	Juan Olivas.
Doroteo Felix.	Ignacio Cambua.	Juan Alvarez.
Esteban Rocha.	Ignacio Ruiz.	Jose Antonio Rodriguez.
Esteban Lopez.	Jeronimo Planes.	Jose Maria Avila.
Eugenio Ruiz.	Joaquin Beltran.	Jose Maria Fargas.
Fernando Ruelas.	Juan Antonio Rubio.	Jose Maria Duarte.
Francisco Bruno.	Juan Andres Montiel.	Jose Maria Ortega.
Francisco Juarez.	Juan Antonio Lopez.	Jose Vicente Canedo.
Francisco Lopez.	Juan Francisco Reyes.	Jose Miguel Espinosa.
Francisco Ruiz.	Juan Jose Sepulveda.	Jose Miguel Flores.
Jose Julian Guerrero.		Manuel Maria de Vargas.
Jose Joaquin Armenta.		Maximo Leyba.
Jose Ontiveros.		Maximo Valenzuela.
Jose Villa.		Mariano Dominguez.
Jose Lobo.		Mariano Carrillo.
Jose Maria Samaniego.		Mariano Tepis.
Jose Hermenegildo Bermudez.		Miguel Varela.
Jose Silva.		Martin Reyes.
Jose Felix.		Manuel Valenzuela.
Jose Esteban Romero.		Martin Olivas.
Jose Ramon Noriega.		Macario Castro.
Joaquin Blanco.		Mateo Rubio.
Justo Hernandez.		Manuel Perez.
Leon Rosas.		Manuel Maria Verdugo.
Luis Gonzalez Rubio.		Patricio Ontiveros.

APPENDIX — Continued

Pedro Lisalde.	Rafael Villavicencio.	Santiago Pico.
Pedro Valenzuela.	Roque Cota.	Victorino Felix.
Pedro Amador.	Rosario Aguilar.	
Pedro Castaneda.	Rafael Marques.	

**SAN GABRIEL INDIAN RANCHERIAS.**

Ajuibit.	Guibabit.	Mairobit.	Sapchibit.
Ajuinga.	Guijabepet.	Mamaita.	Satucubit.
Acuxabit.	Geverobit.	Mujimam.	Sotaibit.
Acurabit.	GuaiPET.	Maromabit.	Soabit.
Acuranga.	Guachpet.	Mapitbit.	Sibanga.
Amupubit.	Guibanga.	Nosabit.	Tobpet.
Atababit.	Gorumuga.	Naasin.	Topisabit.
Achoehobit.	Gonopeapa.	Nonobit.	Tucubit.
Amuscopiabit.	Guanchia.	Najayabit.	Totabit.
Asuesabit.	Juiubit.	Ojubit.	Toibepet.
Ajumiabit.	Juibepet.	Pafbenga.	Tochonabit.
Acatabranga.	Jaisobit.	Pimubit.	Tibajabit.
Batequitos.	Jutucabit.	Paparabit.	Tuscabit.
Bonoquin.	Jaisobit.	Pububit.	Tobanubepet.
Cabuepet.	Jajamobit.	Pimocabit.	Tameobit.
Chaubit.	Japchibit.	Pajbepet.	Tochajana.
Cacayibit.	Jayabit.	Pomoquin.	Toibina.
Cucamobit.	Jajobiabit.	Peotopa.	Tobimobit.
Cupsabit.	Jautbit.	Pimicha.	Timijabit.
Chibanga.	Jaibeuga.	Pamaibit.	Tobonga.
Comurabit.	Juiunga.	Pieubit.	Tobizeanga.
Comierabit.	Jutucunga.	Piamubit.	Taisobit.
Chaguayabit.	Jeberobit.	Pabocoya.	Tomecupna.
Choquayabit.	Jurupe.	Pachechero.	Tujubit.
Corobouabit.	Junubaabit.	Quisaobit.	Uchubit.
Coyubit.	Jaicopeabit.	Quinquibit.	Utucubit.
Guapiabit.	Judamobit.	Quinibit.	Yabit.
Guinibit.	Julagunot.	Sibapet.	
Gebit.	Lomquin.	Seobit.	

**CHURCH DIGNITARIES AND NOTEWORTHY ARMY OFFICERS AND STATESMEN AT SAN GABRIEL.**

Besides Father Junipero Serra, the following visited San Gabriel:

Father Fermín Francisco de Lasuen, President of the Missions of Alta California, 1791, and other times administering Confirmation.

Father Esteban Tapis, President of the California Missions.

Father Francisco Palou, President of the California Missions, in 1773.

Pedro Fages, Governor of California, 1773.

Don Juan Bautista Anza, commander of the famous expedition from Sonora, on March 24, 1774.

Don Mariano Vidal, the celebrated promoter of Anza's expedition, on January 15, 1776.

Don Felipe de Neve, Governor of California, on May 8, 1781.

Don Fernando de Rivera.

Father Narciso Duran, Comisario Prefecto, on June 4, 1833.

Governor Pio Pico, on November 25, 1838.

Father Francisco Vicente de Sar-

ria, Comisario Prefecto, on July 10, 1818.

Father Mariano Payeras, Comisario Prefecto, August 13, 1821.

Rt. Rev. Francisco Garcia Diego y Moreno, first Bishop of California, on March 29, 1843.

Most Rev. Jose S. Alemany, first Archbishop of California, 1851.

Rt. Rev. Thaddeus Amat, Rt. Rev. Francis Mora and Rt. Rev. George Montgomery at different times.

Rev. Joseph Ignacio Maximo Arguello, son of Ensign Jose Arguello, in 1809. This noteworthy priest was baptized in San Gabriel by Father Miguel Sanchez on June 8, 1782. Father Arguello is doubtless the first native son of California that has ever entered the priesthood. San Gabriel is proud in having among its distinguished children such an illustrious pioneer.

The first child of Razon (white child), Antonio Lucas Maria Olivera, son of Corporal Olivera, was baptized on October 18, 1780.

V. S. P. S. P.

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# Libro de Confirmaciones,

en q<sup>o</sup> se asientan las Partidas de los q<sup>os</sup> reciben  
el Santo Sacramento de la Confirmacion  
en esta Prision del Santo Principe el Arcangel

San Gabriel  
de los temblores alias Joriscanga  
perteneciente al Santo y Apostolico Colegio de S<sup>o</sup> Frisco.  
nuevo del Orden de S<sup>o</sup> Frisco San Francisco de Propaganda  
Inde de San Fernando de Mexico,

Comenzado

dia quatro del mes de Noviembre de

1778

en el q<sup>o</sup> yo en infra-escrito Fr Junipero Serra de dho  
Serapico Orden, Pred. App<sup>o</sup> del mencionado Colegio Spi-  
nitro de la Prision de San Carlos de Monte-Rey y Presid<sup>o</sup>  
de las ocho q<sup>as</sup> hoy dia tiene dho Colegio en estos nuevos  
establecimientos al quinto dia de mi llegada con la facul-  
tad Apostolica q<sup>ue</sup> consta en la copia siguiente, de principio  
a la administracion de dho  
Santo Sacramento.

Consta este Libro

de tres-cientas fopas viiles adnotadas con sus num.  
sin la primera, y ultima que quedan blancas, y paragra-  
fos, lo note y firme en esta dha Prision en siete dias  
del mes de Noviembre de dho año 1778.

Fr Junipero Serra  
Presid.

DEC 20 1909

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